



*The Illustrious Prince JAMES  
Duke of Monmouth. &c.*

*F.H. Van Houe. Sculp.*



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THE  
REFIN'D  
COURTIER,

OR,

A Correction of several  
*Indecencies* crept into Civil  
Conversation.

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Δεῖ τὰς νέας πᾶσαν χρησιότητα πεχερῆσθαι, καὶ  
πνεῦμα, καὶ γήματι, καὶ πείθειν.  
Zeno apud Lært.

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L O N D O N,

Printed for R. Royston, Bookseller to  
the Kings most Excellent Majesty; and  
are to be sold by Math. Gilliflower and  
Will. Hensman in Westminster-Hall, 1679.



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Duke of Monmouth. etc.

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Δεῖ τὰς νέας πάση χρησιμότητι κεχρηῆσθαι, καὶ  
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Zeno apud Lært.

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16-636



To the Illustrious  
**J A M E S**  
DUKE of  
**M O N M O U T H,**  
A N D  
Knight of the most Noble  
Order of the Garter.

*May it please your Grace,*

(a) **A** Pollonius Tyanæus  
*being askt what Ci-*  
*ties were; answer'd,*  
*That they were common*  
*prisons, wherein were shut*

---

(a) Philostratus in vitâ, lib. 7. cap. 12.

## The Epistle

*up four sorts of men, Merchants, Lawyers, Idle Spectators, and Gallants. 'Tis for the sake of the last of these (and especially of the choicest part, the Courtier) that I have run the hazard of losing my little Credit, and expos'd my self to the censures of an over-critical and severe Age by this publication. I could pretend several things in my defence, but 'tis sufficient that I was excited to the undertaking by a Person as capable to judge  
what*

## Dedicatory.

*what is expedient in this kind as most men living, and that the matter of the Book seems hugely useful, if not necessary. Other Countries abound with Treatises of Good Manners; and ours, perhaps, has as much need as any. I have heard, that when the late Duke of Buckingham came to Gondamor the Spanish Ambassador to excuse the vile indignities which the rabble of the City had offer'd him as he pass'd along the*  
A 4 *streets,*

## The Epistle

*streets, the Count told him, there wanted no Apology, for he well knew, That though the Flour of England was very fine, yet the Bran was exceeding coarse. I have attempted to seirce the Flour, from some trash and refuse which Time and evil Customes have mingled with it ; and that my innocent enterprise might prove successful (in imitation of the famous Artist (b) Polycle-*

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(b) Vide Ælian. Var. Histor. lib. 14. & Plin. lib. 34. cap. 8. item Galen. lib. 5. Περὶ τῶν καθ' Ἱαποκράτην καὶ Πλάτωνα δογμάτων.

tus,



## Dedicatory.

tus, *who erected a most exquisite statue, which he call'd his Canon, by viewing the lineaments and proportions whereof, men might more readily learn the precepts of his Book* ) *I have humbly assum'd the confidence to set up your Grace as a Lively Pattern to actuate and recommend my Rules, from whose civility and sweet deportment, others may transcribe whatsoever is amiable and graceful. 'Tis said of William of Nassau:*

A 5 Prince

## The Epistle

Prince of Aurange, That every time he put off his Hat, he won a Subject from the King of Spain.

*A courteous and comely behaviour sets off Virtue, and obliges much, and gains upon the Affections of men ; but then if the Soul be not adorn'd with Modesty and solid goodness, all external Accomplishments look like meer Pageantry. And this prompts me to solicit Your Grace (and, I hope, 'tis no rudeness, but an*  
(c) En-

## Dedictory.

(c) Encomium to excite one to that which he does already ) that you will please to employ your most serious caution and endeavours in preserving your self untainted from the brutish corruptions and debaucheries too much in fashion ( which are (d) destructive of all true nobleness and bravery of Spirit, ) and permit the worthy rational principles

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(c) *Qui monet ut facias, quod jam facis, ipse monendo*

*Laudat, & hortatu comprobat acta suo.*

*Ovid.*

(d) Ἡθικὰ καθαρὰ τῶν ἀρχῶν, *Aristot.*

of

## The Epistle

*of sobriety and vertue to  
take an early possession of  
your mind. It was the com-  
mendation of (e) Sejanus,  
that whilest he was a Young  
Courtier, he studied nothing  
more than to grow eminent  
for integrity ; That Your  
Grace pursues the same  
course at present, there's rea-  
son sufficient to believe ; and  
that You will never de-  
generate ( as he did ) or  
give the least entertainment*

---

(e) *Sejanus incipiente adhuc potentia bonis consiliis  
notescere volebat. Tacitus Annal. lib. 4.*

# Dedicatory.

*to those follies which intitle  
men to shame and misery,  
is at once the earnest re-  
quest and firm perswasion  
of*

Your Graces

most devoted Servant

N. W.

To





TO THE  
R E A D E R.

**I**T must be acknowledged, that the *ensuing Treatise*, is, in *part*, a *Translation*, or rather a *Paraphrase* of *CASA'S GALATEUS*; and that I have taken great liberty to *expunge*, *alter*, and *adde* what I thought convenient. I have purposely *omitted* some *Precepts* which seem'd *peculiarly* to belong to the *Italian* Manners and Institutions, and taken care to render the rest, not so much into the proper *English words*, as *sense*.

A

*To the Reader.*

A *verbal* Translation is not *nice-ly* to be affected, becaule the *ffirit* and *grace* of two Languages is commonly *lost* by it, and methinks it resembles *Arras-hangings* turn'd the *wrong* side *outward*, all the parts appear *misshapen* and *deform'd*. I have interweav'd pertinent *Sayings* and *Stories*, and enlarg'd it *above half* (and that not without the suggestion and license of the *Author*) and cast it into a more *distinct* method, so that it may easily pass for a *new* Book. *Cato* reprov'd *Aulus Albinus* for writing the *Roman Chronicle* in the *Greek* Tongue, wherein he had no *perfect* skill, and told him, *That surely he was mightily*



To the Reader.

mightily in love with a fault, who had rather beg forgiveness than be innocent. And if a like indiscretion be imputed to me, in that I have but *mean* knowledge of *Italian*, I confess I cannot altogether justify my *boldness*. To be short; If I have in any thing illustrated the *Author*, or contributed towards the *refining* of mens manners, I have err'd on the *right* hand, and hope my crime is such that it *merits* its own *pardon*; However, I have not *wholly* labour'd *in vain*, if what (f) *Pliny* was wont to say be true, *That there is no Book so bad, but 'tis good for something*; And

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(f) *Plinius dicere solitus est, Nullum esse librum tam malum, ut non aliqua ex parte prodesset. Plin. Jun. Lib. 3. Ep. 5.*

## To the Reader.

if any shall yet be so *rigid* as *wholly* to condemn it, that he wil consider, that it cannot be expected one should build a *Tower* upon a *Mole-hill*, and that (g) he who is well instructed will require in every kind of Argument *no other* discourse or subtilty than the *matter* will bear; and that he will vouchsafe to write a *better* upon the *same* subject. And now presuming that either *this* motion will be *complied with*, or else that a *more candid* judgment will be pass'd upon my performance, I bid my *Reader* heartily

Farewell.

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(g) Πεπαιδευμένοι γὰρ ἐσὶν ἐπὶ τοσούτον τ' ἀκριβὲς ἐπιζητεῖν καθ' ἑκάστω γένος, ὥς ὅσον ἡ τῷ πράγματι φύσις ἐπιδέχεται. Arist. Eth. lib. 1. cap. 3.

LECTO-



# LECTORI.

**N**E detur vacuum, subjungenda  
curavi quæ de moribus in con-  
vivio *decentibus* *Plantinus* ille *senex*  
(In Milite glorioso Act. 3. Scen. 1.)  
de seipso prædicat.

*Vel Cavillator facetus, vel conviva  
commodus*

*Item ero, neque ego oblocutor sum al-  
teri in convivio,*

*Incommoditate abstinere me apud con-  
vivas commode*

*Commemini, & meæ orationis ju-  
stam partem persequi.*

*Et meam partem itidem tacere, cum  
aliena oratio est.*

*Minimè sputator, screator sum, iti-  
dem minimè muccidus.*

*Post Epheesi sum natus, non in Apulis,  
non sum in Umbra.*

Pa.

# LECTORI.

Pa. O lepidum senem, si quas memorat, virtutes habet!

Atque equidem planè eductum in nutritatu Venerio.

Per. Plus dabo, quàm prædicabo, ex me venustatis tibi:

Neque ego unquam alienum scortum subigito in convivio.

Neque præcipio pulpamentum, neque præuerto poculum:

Neque per vinum unquam ex me oritur dissidium in convivio.

Si quis ibi odiosus est, ab eo domum; sermonem segrego.

Venerem, amorem, amœnitatemque accubans exerceo,

Et quidem ædepol omnis mores ad venustatem jugiter.



THE  
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THE







# THE REFIN'D COURTIER.

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## *The Introduction.*



Seeing you are just now  
entring upon the  
course of humane life,  
which I have well-  
nigh finish'd, and that  
there are few persons  
in the world, for whom I have so  
hearty a respect and kindness, as  
your self; I could not choose but  
account it my Duty to prescribe  
certain Rules for the ordering of  
your *demeanour*, and to point out  
some miscarriages (which by my  
own Experience I have learned to

B

be

be such ) that so you might not *easily* slip into an Errour, or wander out of the Lines of a *decent* behaviour; and that being instructed by my Precepts, you might with safety to your Soul, and honour to your Generous and Noble Family, conduct the several instances of your conversation, after a most *Regular* and *Comely* manner. And because your tender years are hardly capable of *severe* and *subtil* doctrines, I shall reserve them for a more convenient season; and at present treat of those things, which to some perhaps may seem *trifling* and of *small moment*; to wit, by what fashions and measures a man should manage his Life, that in his *familiar* intercourse with others, he may gain the reputation of a *Neat* and an *Aimable*, and a *well-mannerd* Person; which truly is either really a Vertue, or else for its resemblance very near of kin to it. For although to be liberal, constant and couragious, be, without question, in

in themselves, more commendable and worthy properties, than to be *spruce*, and of a *graceful* Carriage; yet, we see it often comes to pass, that a *handsome* miene, and *pleasant* converse, and *ingenious* discourse, prove more *advantageous* to men (especially living in a *Court*) than *valour* and *resolution of Spirit*. For *those* are of *various* and *daily* use, unless we will live altogether sequestered from humane Society; whereas *Justice* and *Fortitude*, and other more noble and eminent Vertues, are not so frequently exercised. Nor indeed is a *liberal* or a *magnanimous* man obliged every hour to perform some *Heroick* Action, since 'tis not in the power of the bravest *Heroe* upon Earth: Wherefore by how much these in *greatness* and *weight* exceed the *other*, by so much are they in *number* and *use* out-vied by *them*. I could easily name many to you, but that it would be a little *unseemly*, (who though in all *other*

B 2                      ref-

respects *mean* enough yet) have been highly esteem'd for this *only* reason, that they were of a *gay* and *cheerful* humour, and by the help of their *aery* wit and fancy have prettily raised themselves to Titles of Honour, and large Revenues, sooner than those that have atchiev'd difficult Employments, and fought hard Battels, and continually ruffled their Brows with a fullen Gravity. For as an *ingenuous* and *affable* Deportment insinuates strongly into those we converse with, and insensibly steals away their hearts; so on the contrary a *rugged* and *stozenly* behaviour provokes hatred and contempt: Wherefore although *publick* *Laws* have not appointed any punishment for *Clownishness*, as being no grand offence; yet we see that *Nature* gives us sharp correction for it, by depriving us of the benefits and comforts of good company (without which our life is but a *dry* and *unfavoury* tract of time) & exposing us to reproach

reproach and scorn. And surely, as *other* heinous Crimes bring along with them *greater* mischiefs, so *these* lighter enormities commonly create more troubles and inconveniencies : For as they that are afraid of *savage* Brutes, and account such *little* creatures as Gnats and Flies below their fear and caution ; nevertheless by reason of the constant vexation and disturbance they are tormented with, are *oftener* incens'd and discompos'd by *them*, than by *Wolves* and *Tigres*, and the *fiercest* Beasts of prey : In like manner it falls out, that most do more vehemently dislike, and loath the acquaintance of *Intractable Dull* Clowns, than of *sparkish*, though *prodigious* Sinners. And therefore 'tis not to be denied, but that a *sprightly* conversation and *cleanly* manners, are an exceeding useful accomplishment for every one, that intends not to wind himself into a solitary retirement, to be

mued in a Cloyster, or immurr'd in a Pillar, or to wander up and down in a rude Desert, but to spend his days in places whither Persons of *Gallantry* do most resort. I might add, that other Vertues stand in need of a great deal of cost and furniture, and forrein assistance to set them forth, and seldom avail *much*, if that be wanting; when in the mean time *this* is rich without a Dowry, and well accoutred without any chargeable preparations, consisting only in elegancy of words and gestures.

And now that you may with *ease* discharge your duty in this particular, you must understand, that it is meet whatsoever you are, to frame and compose your self and actions, not according to your *own private* Will and Fancy, but according to the prescriptions and Garbs of *those*, among whom it is your lot to live: not that you are *intirely* to resign your  
Free-

Freedom to the imperious dictates of other men, but that, by no means affecting Singularity, you should yield a ready Compliance in all things which are *indifferent*, still retaining a due respect to your *own* native right and Liberty. For as he who submits wholly to the impositions of others, and studies to gratify them beyond measure, crouching as if he could be content to lick up the very spittle under their Feet, looks more like a *Parasite* or a *Mimick*, a *Jester* or a *Buffoon*, than a *sober* and *well-fashioned* Person; so on the other side, (a) he that does not regard at all, whether he please or displease others, deserves to be censur'd for a *rude*, and an *arrogant* and an *unmannerly* fellow. That therefore we may be capable to de-

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(a) *Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti. Cic. 1. Offic.*

mean our selves *acceptably*, we must first of all examine what those things are wherewith *generally* the greatest part of mankind are delighted, and of what sort those are which they most abhor; and so we shall quickly learn what is *fit* to be done, and also what to be avoided, to render our conversation *sweet* and *grateful*.

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THE

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T H E

Summe of the whole

T R E A T I S E.

**T**HIS then I shall lay down for an undoubted Rule (and it is the summe of my whole Design) That whatsoever Thing, Word, or Action offends any of the Senses, or annoys the Stomach, or is apt to imprint on the mind the resemblance of that which is odious and filthy, or that contradicts Truth, or common Fame and Opinion (unless it be upon good ground) is very carefully to be shunned. Wherefore those things which are impure and foul, and that breed disdain, are not only not to be practis'd, but the very mention of them is uncomely, and upon that account to be forborn; for not only the doing or the

remembering *such Things*, but even the  
representing of them by any mode or  
gesture to the Imagination of another,  
is wont to be exceeding irksome and  
unpleasant.

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CHAP.

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## CHAP. I.

*Of several things which annoy  
the Senses.*

Hence it follows, That it is an *un-  
seemly* practice, *openly* to handle  
any part of the Body : Nor does it  
consist with *good* manners, to prepare  
for the easing of Nature in *publick*  
view, or to truss up our Clothes be-  
fore others when we return from  
performing that office ; nay, he who  
comes from serving such Necessities  
( if he will take my counsel ) shall  
not so much as wash his hands in  
*peoples* sight, because that action,  
though *cleanly* in *it self*, yet (*b*) sug-  
gests to their minds the *Idea* of

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(*b*) *Quemadmodum cibi reliquæ depellantur, tum  
astringentibus sè intestinis, tum relaxantibus, hand  
sanè difficile dictu est ; sed tamen prætereundum, ne  
quid habeat injucunditatis oratio. Cic. 2. de Nat.  
Deorum.*

that

that which is *foul* and *nasty*. And for the same cause, it seems to be a very *unhandsome* custome, if one chance to spy in the High-way, or elsewhere, any *noysome* thing, to turn him presently to his Companion, and to shew it him, as if it were a *rare* and *lovely* Spectacle: much less is it *comely* to offer another any thing that stinks (as many confidently do) and to urge him so importunately) as to receive no denial; and if he refuses, to thrust it to his Nose, and then cry out, *Prithee smell how abominably this stinks*; when he should rather throw it away, and say, 'tis *odious*, you shall not smell it.

In like manner, it is *indecent* to incommode any other of the Senses; as the *Ears* are offended by gnashing and grating the Teeth, and by breaking wind, (c) and by snorting and

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(c) *Marcellus candidatus ita stertebat, ut ego vicinus audirem.* Cic. ad Atticum.

snuffing up the Nose, and by rubbing and knocking two Stones together, and by filing Iron, and the like ; and therefore we are to abstain from doing such things, as much as possibly we can. Neither must we think this one Caution sufficient, but we ought industriously to refrain from *singing*, especially if the voice be *immusical*, or if there are none to make a Consort, or if we are not desir'd to shew our skill. And yet, if we observe it, there are few that regard this ; ( *d* ) Nay commonly those who have no cadency or sweetness at all, but make as *harsh* a noise as a *Mandrake*, are readiest to transgress in this kind. And there are some, who when they *cough* or *sneeze*, do it with so *shrill* a sound, that they pierce through the Heads of the standers by, and almost strike them deaf ; and ( which is

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( *d* ) *Exige quod canter, si qua est sine voce puella, Fac saltet, nescit si qua movere pedem. Barbara sermone est? fac tecum multa loquatur, &c. Ovid.*

far worse) do not turn away, but, after an *inconsiderate* and *immodest* sort, all to bespatter the Faces of them they talk with. And you will meet with others, that, when they *jam*, make as rude and ugly a noise, as a Dog when he howls, or an Ass, when he brays; and notwithstanding that they gape as *wide*, as ever their mouths are able to stretch; yet they will not break off, but all the while, at least endeavour to continue their discourse, *bellowing*, to speak properly, rather than *talking*, with a *confused*, and *rude* voice, resembling that of dumb persons, when with the utmost of their skill and power, they attempt and strain to set their imprison'd thoughts free. These several most *unseemly* behaviours, displeasing both to the Eyes and Ears, are studiously to be avoided.

It may farther usefully be added, That he who would be reputed a *well-bred* man, ought to refrain from  
loud

loud and frequent yawning, (a crime the (e) Romans severely punish'd) and that not only for the reasons already alledg'd, but also because it seems to proceed from a kind of weariness and disdain, and therefore looks like no small affront; for, he that often does so, intimates that he is quite tir'd and surfeited with the Company, and desires to remove to some other place. And surely though one may be much inclin'd to yawn, yet we find by experience, that if some pleasant divertisement, or serious business intervene, and take possession of our minds, we easily forget to do it; whereas he who has no merry conceits, or grave Meditations to take

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(e) *ubi deliberatum est de nota ejus, qui ad Censores ab amico advocatus est, & in jure stans, clarè nimis ac sonore oscitavit: atque inibi prope ut plecteretur, fuit: tanquam illud indicium vagi animi foret & hallucinantis, & fluxæ atque apertæ securitatis; sed cum ille dejerasset, invitissimum sese ac repugnantem oscitatione victum, tenerique eo vitio quod oscedo appellatur, tum notæ jam destinatæ exemptus est. Agellius Noct. Art. lib. 4. cap. 10.*

up his thoughts, but wholly gives himself over to a *careless dulness*, is presently apt to fall a *yawning*. And then it usually happens, that (f) if one idle Fellow *gapes*, all the rest, either out of a *fond apishness*, or *secret sympathy* *gape* too; as if he did but put them in mind of that, which had they remembred, *themselves* without fail would have done before. And since in the *Latine* Dialect, to *yawn*, and to be *negligent*, and *slothful*, are Phrases of the same importance; it is, I suppose, *expedient*, that this *foolish* custome should be relinquish'd, being *ungrateful* to the Sight and Hearing, and not a little to the Stomach too; for (as I said before) whensoever we practise it, we appear to *slight* the Society in which we are, by signifying that it does not at all suit with our humour, and that alone is

(f) Vide Aristotilis Problem. sect. 7. q. 2. & Alex-  
and Aphrod. Probl. 1. nec non Erasmi. chil. 3. cent.  
5. prov. 95. *Oscitante uno oscitat & alter.*



a reproach but *few* will patiently endure; besides, we disparage our selves, by giving a plain testimony of our *sluggish* and *drowsie* Disposition, which certainly renders us hugely *unacceptable* to those with whom we do converse.

Moreover, it is an *uncomely* thing by *coughing*, and *hawking*, to raise *Phlegm* or *Corruption* out of the breast and lungs; or after you have blown your Nose, to open and look upon, and rub your Handkerchief, as if a Pearl or a Rubie were dropt into it, or some preciouſs Liquor distill'd from the Brain. Such kind of *slovenly* misdemeanours are so far from procuring the *esteem* of any, that they must needs breed *Loathing* and *Detestation* in all, in whose presence they are committed: nay they are sufficient to provoke the *contempt* of those, who perchance were greatly dispos'd to love us. He that affects any *sordid*  
and

and *nasty* gesture, and yet hopes and desires to be belov'd, is undoubtedly one of a *shallow Wit*, as well as an *unmannerly Deportment*: for 'tis just as if a *foul Slut* that lies rolling her self in an heap of Ashes, at the same instant should strongly fancy, that by this course she shall intice some *beautiful brisk young Gallant* to make passionate Addresses of Courtship to her; when by so doing she makes all men to fly from her, as from a Toad, or Swine that bemires her self in dirt and filth.

Neither is it a *cleanly* Fashion for any to put his *Nose* towards a glass of Wine; which another is about to drink, or to *smell* to that which is laid upon his neighbours Trencher, no nor to that which himself intends to eat or drink, because it has a *shew* of *rudeness* in it; it being possible that some *moisture* may drop from his Nostrils, and excite *cloy* and *squeamish* Stomachs to *dis-*  
gorge

gorge, or *nauseate* their Meat, though perhaps it does not fall out so; and if you will listen to my advice, you shall never proffer that Cup or Glass, out of which you are wont to drink to any, unless to a very *familiar* Friend: much less is it fit to give away that *Apple*, or any other Fruit, in which you have begun to set your Teeth. (g) Nor would I have you take liberty to *laugh at*, and *neglect* these cautions, because the particulars instanc'd in may seem to be but of *light* concern; for small wounds multiplied.

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(g) Noli illa contemnere, quia *minora* sunt, sed cave quia *plura* sunt. Attendite, *minuta* sunt, non sunt *magna*; non est bestia quasi leo, ut uno morsu guttur frangat, sed bestiae plerumque *minutae* multae necant, si projiciatur quisquam in locum publicibus plenum, nunquid non moritur iis? Non sunt quidem *maiores*, sed infirma est natura humana, quae etiam à *minutissimis* bestiis interimi potest. Quàm *minutissima* sunt grana arenae? si arenae amplius in navim mittantur, mergunt illam ut pereat. Quàm *minutae* sunt guttae pluviae? nonne flumina implent & domos dejiciunt? Ergo *ista* nolite contemnere. S. Aug. lib. de 10. chordis.

will

will let out the Life, and a great number of *narrow* leaks endanger the sinking of the stateliest ship, and *several minute* drops of Rain swell to an overflowing deluge, and *many little* Indecencies corrupt our *Civil* Conversation.

There was, not many years ago, a *Bishop of Verona* (a fair City in the Territories of *Venice*, where the famous Poet (b) *Catullus* was born) well skill'd in all Learning, Divine and Humane; his name was (i) *John Matthew Gilbert*. This *Prelate* amongst other excellent Endowments and Qualities that he was Master of, was of a very *Plausible* and *gentile* Behaviour, and so exceeding *Courteous* and *Hospitable* to all ingenuous and sober Men; that his *Palace* was almost translated in-

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(b) *Tantum Magna suo debet Verona Catullo.  
Quantum parva suo Mantua Virgilio.*

*Martial lib. 14. Ep. 193.*

(i) *Hujus meminit Paulus Jovius, Histor. lib. 5.*

to an *Inne*; though in his Entertainments he did not transgress the bounds of Prudence and Moderation, but constantly treated all his Guests, after such a *discreet* and *handsome* sort, as best became one of his *Sacred* Order. It chanc'd that a certain *Noble* Man, whom they call'd *Count Richard*, as he pass'd that way, spent some days with this *Bishop* and his *Family*, which consisted, for the greatest part, of Persons eminent both for good learning and good manners too (as tis requisite a *Prelates* House should be a *Model* of *Vertue*, *Knowledge* and *Humanity*) He had a *gay* and *well-polish'd Wit*, advanc'd above the *ordinary* pitch of *Noble* men, by which he gain'd the applause of every one, and truly deserv'd to be highly valued, being a *perfectly accomplish'd man*, except only that his carriage was blemished with one infirmity. Which as soon as the *acute Bishop* espied, he discovered it to some,

with

with whom he was intimately acquainted; who although they were afraid by a sharp and hasty reprehension to chastise and offend this *Noble Guest*; yet at length they judg'd it worth the while to admonish him with a tender calmness. Wherefore the next day when he was ready to take Horse, and had bidden Adieu to all the company, the *Bishop* sent for one of the *Wiseſt* of his Houſhold, and charg'd him that he should attend the *Count*, and conduct him part of his journey, and that as they travell'd along the road, when a fair opportunity was offer'd, he should in a *mild* and *friendly* manner, tell him what *fault* was observed in him. Now the *Officer* whom the *Prelate* employed for the management of this Affair, was a man of *good Years* and *Gravity*, of *ſingular Learning*, and *transcendent Civility*, of a *winning Eloquence*, and a Countenance compos'd of *Mirth* and *Sweetneſs*, and one that had ſpent a great portion

tion of his Life in Princes *Courts* : His name was *Galateus*, and it was *his* direction and request that first induc'd me to write this Book. Not long after they were mounted, he began to wind himself into a pleasant discourse of divers Subjects ; and when they had talk'd together a pretty space, and that it was almost time for him to think of returning to *Verona*, and the *Count* was importunate with him to do so, and proffer'd to bring him back part of his way ; *Galateus* with a *smiling* aspect, and *soft* language, accosted him after this manner. My *Lord* ; My *Master* renders you most humble thanks for the *great* Obligation you have pass't upon him, in vouchsafing him a Visit, and so *long* a stay in a place too *mean* to receive a Person of so much *Merit* and *Honour*. He has injoyn'd me to let you know how deeply he resents this Favour, and withal to present you, in *his* Name. with a *special* token of his *Gratitude*,  
which

which he earnestly beseeches you to accept, with an *equal* measure of *Candour* and *Respect*, to *that* wherewith 'tis tendred to you. My Lord, the *Boon* is this, the *Bishop* accounts you one of the *bravest*, and *best-bred* persons this Age can boast of, and *thence* was prompted with more than ordinary curiosity to prie into your whole deportment, and upon his most exact research, can find nothing, but what he reputes worthy of commendation, and would pronounce you *absolute* and *without Exception*, were it not for *one* custome you use, which seems to carry *uncomeliness* in it, to wit, as you are at Table eating your meat, you make a kind of *whistling* noise, by the motion of your mouth and lips, which offends the ears of the sitters by. This my Master commanded me to advertise you of, and desires that you will diligently reform so *unkhandsome* a practice, and esteem this reproof and counsel, as the issue of a *courteous* ob-  
liging



liging soul, and a *peculiar* testimony of his *friendship*; for he is verily perswaded, that few in the world besides himself would have been thus *generous*, and *free*, in communicating so *precious* a largess as this *correction*, and therefore he hopes its rarity may enhaunce the value. The *Count*, who had never in all his life been admonish'd of this defect before, welcom'd it at first with an ingenuous (k) *blush*, and was almost dash'd out of countenance; but after a very little space recollecting himself, he return'd this answer: I pray tell the *Bishop* from me, That if the gifts men mutually confer, were but all as good as this, they would quickly be enrich'd without impoverishing one another; (for in *boons* of this Nature the *Donor* imparts, and does not diminish his own stock) and give him my humble and hearty thanks for his singular

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(k) *Periit, cui periit pudor.*

*humanity* and *beneficence* many ways exprefs'd towards me, but in nothing so much as this last instance, and assure him, that without fail, henceforth I shall most carefully amend this fault. In the mean time I bid you Farewell, and wish you safe at *Verona*.

How sharply, think ye, would this worthy *Prelate*, and his Noble Retinue have censur'd those, who more like so many *Swine* than *Men*, put their Noses into a mess of Broth, and never once lift up their Face or Eyes, much less remove their Hands, from the dish; and that with their Cheeks distended and swoln (as if they were sounding a Trumpet, or blowing a Fire) don't so properly eat, as devour their Meat? What would he have said to those, that grease themselves up to the elbow, and make their *napkins* look like *dish-clouts*, and yet are not asham'd to blow their *noses* on them, and sometimes

times to wipe off the *Sweat*, which, it may be through immoderate haste and eagerness in eating, trickles down from their Forehead and Face to their Necks? In earnest, men of no better manners deserve, in my judgement, to be expell'd out of all *cleanly* Company. Wherefore every one must take heed, that he do not so *bedawb* his Fingers, as to *dirty* his Napkin, because it *loaths* all that look upon it. 'Tis likewise an *unseemly* fashion to break your Bread into *small* morsels, or to crumble it to pieces.

They, whose Office it is to wait at Table, must by no means *scratch* or *rub* their Heads, or any other part of the Body, in the sight of their Master, when he is at Meat, or *disclose* or *handle* that which ought to be *cover'd* and let alone; or so much as do any thing *like* it, and by any *immodest* gesture represent a *beastly* thing. I have observ'd some *unbred*

fellows, for want of due consideration, thrust their hands into their Bosome, or hide them under their garments behind their back; whereas they should be in open view, and always kept so *white* and *neat*, that not the least *spot* of *dirt*, or sign of *filth* should be seen upon them. And when they serve up Meat to the Table, or give a glass of Drink to any one, they must be hugely cautious of *spitting* and *coughing*, and much more of *sneezing*; because such actions breed a *jealousie*, that some *nastiness* may have happen'd into the Cup or Platter, and that affects a nice Fancy, and turns a weak effeminate *Stomach* as much as though it should really be; And therefore Servants ought to beware of giving their Masters any cause of suspicion: for the *conceit* of what might have been, is almost as irksome as if it were. When you take a *Toste*, or a roasted *Pear* or *Apple* from the fire, you must not *blow away* the *Coals* or *Ashes*,  
if

if any chance to cleave to it, lest some *ill* humour be convey'd along with your breath (for 'tis an old *Proverb*, that *There's never any Wind without some Water*,) but rather *shake* them gently off, or *wipe* them with a fine Cloth, or use some other *pretty* Art to make it *clean*.

'Tis an *unmannerly* trick to wet your fore-finger in your mouth, and to print it in the Salt-cellar, and then to lick the Salt that sticks to it. It is not *handsome* to reach out your napkin to another, under pretence that 'tis *fairer* than his; for that suggests to him (what perhaps he did not before take notice of) that his own is *foul*, and therefore probably may offend him. When you are discoursing with any one, you must not draw so near, that your breath may reach him; for some can't endure anothers breath though it does not *stink* at all, but is a great deal *sweeter* than their own. These and all usages of the same kind, are apt ex-

ceedingly to *displease*, and for *that* reason are to be abandon'd; for we must do nothing that may annoy the Senses of them with whom we live.

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CHAP.

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## CHAP. II.

*Of Things repugnant to the Inclinations and Appetites of the generality of Mankind.*

AND now having discours'd of several Actions, which are injurious to the *Senses*; I shall proceed to treat of such as are very disagreeable to the *Inclinations* and *Desires* of the greater part of Mankind. To this purpose you may remark, that there are many things which men approve by *common Consent* and *Instinct* of *Nature*. 'Tis true; to the *Angry* and *Malicious* person, nothing has so *high* a gust and relish as a Bowl crown'd with his *Enemies* Blood, and the *delicious* draught of a full revenge; to the *Intemperate* and *Luxurious*, dainty Meats and generous Wines are beyond *Ambro-*

*sia* and *Nectar*: The *Amorous* is tickled with the soft whispers of *lust*, and ravish't with the sweetness of stolen pleasures, and plots to compass an unlawful Bed; The *gripeing Usurer* hugs his Bags, and torments himself with cares and hardships, to heap up wealth for a *prodigal Heir*; The *Ambitious* affects *Grandeur*, and breathes after popular Applause, and projects to advance his Family, and to have his Name written in *Capital Letters* in the *Annals*: And *divers* men have different designs, and various appetites, which they study to indulge and pamper: but yet in *civil* conversation all seem to dislike the *misbehaviours* I shall point at, and endeavour to reform. The other are matters of *private* regard; but those that concern the Case in hand have relation to mutual *Society*.

In General, I shall prescribe this *Rule*. That 'tis extremely *necessary* and



and *becoming*, that a *due* observance and respect be paid to all we associate with, according to their Quality and Degree. *Superiors* are to be *reverenc'd* ; To *Equals* we must be *kind*, and *affable* ; and *Inferiors* are to be gently handled. We ought neither to speak nor do any thing that may argue want of *just* esteem of those, in whose Company we are.

And *hence* it follows in particular ; That it is a very *indecent* Custom (and yet 'tis ordinarily practis'd) for men to compose themselves to *sleep*, in a place where they are met to no other end, but with innocent mirth, and some harmless sport, to pass away two or three idle hours: for they that *deliberately* do so, plainly shew, that they little value the discourse, or persons of them they are with. It may also be added, that as one *sleeps* (especially if he lies not at ease) he may chance

to do that which is *unpleasant*, both to the *Eyes* and the *Ears* of others: For example; we often see that Sweat runs down mens Faces, when they are *asleep*, or else that they drivel at mouth, and all to be-flabber their Beard and Chin with spittle.

'Tis likewise, upon the same score, a *rude* and *ungentile* thing, to rise from a Session of *grave* men, and disturb their *serious* discourse, by *traversing* the room, as it were for a wager. And you will find some that so move and run about, and screw themselves into strange postures, and yawn, and cry out, and stretch their arms; as if they had a fit of an Ague, or some other *lazy* Disease upon them: an evident sign that they are weary of the company.

It is a *vain glorious* and *foolish* trick to pull out of your Pocket, and read, first one, and then another Letter, and to hold them so, as the standers

standers by may discern the Titles given you in the *Superscription*; for by this you seem willing to have it thought, that you are either exceeding *full* of business, or *mightily* courted for your Merit. Nor is it *allowable*, in my opinion, to draw out your Scissers, or Pen-knife, to clip or pair your Nails, or pick your Teeth, and cleanse your Ears, as if you judg'd it not worth the while to talk, or listen to any present, and therefore sought some *divertisement* to trifle away, and deceive the time, which else would hang heavy upon your hands.

Moreover 'tis *expedient* that we refrain from some other practices, much in use; We must not *whistle*, as though we were amongst Horses, nor *chirp* and *sing* between our Teeth; nor *drum* with our Fingers upon a Table, nor *throw out* our Legs, nor *weave* up and down; for by such *odd ridiculous* gestures we demon-

demonstrate, that we have but a *small Stock of Discretion*, and *common Civility*, and that we respect no body near us.

Besides, it is not at all *comely*, when you are weary, and have a mind to compose your self to rest, to turn your *Back* to anothers *Face*, or so *lay out* your Leg, that those parts which ought to be cover'd shall be expos'd to open view; for this is a degree of *boldness* not fit to be practis'd, unless amongst those, with whom we have contracted a *close Friendship*, and of whose censures we need not be afraid. Nevertheless, if a *great Person* do such a thing before his *domestick Servant*, or an *acquaintance of meaner rank*, 'tis not to be interpreted as a token and instance of a *proud* and an *insolent* humour; but rather of *familiarity* and *condescension*: for (as the (1) *Philosopher*, and

(1) Πρὸς ἑς ἕτω ἔχουσιν, ὥς τε μὴ αἰσχύνεσθαι τὰ πρὸς δόξαν, &c. Aristot. lib. 2. Rhet.

the (*m*) *Epigrammatist*, have observ'd) 'tis an argument we have a *peculiar* affection for them towards whom we presume to deport our selves with a great deal of *freedom* and *confidence*, and that without any *inward* controll or shame, which the bare sight of *strangers* restrains us from.

(*n*) Every one should stand and walk with his body *upright*, and not *loll* like an *idle Lubber*, upon anothers Shoulders, as if he wanted a prop to hold him up.

You must not, whilst you are *discoursing* with another, make *scurvy* Faces, or *shrug* your Shoulders, but bear what is spoken with an *even* temper; nor must you (as ma-

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(*m*) Nil aliud video, quo te credamus amicum,  
Quàm quod me coram pedere Crispe soles.  
Martial.

(*n*) Os homini sublime dedit, cælumque videre  
Jussit, et erectos ad sidera tollere vultus.  
Ovid, *Metamorph. lib. 1.*

ny are wont to do) *strike* him you talk to ever and anon with your hand or staff, or *jog* and *push* him with your Elbow, and cry out almost at the end of every sentence, *Is not this true Sir? Have not I said right now? Is not this to the purpose? Pray what do you think on't Sir? What's your judgment of the Matter?*

*Concerning the Apparel, take the following Rules:*

Let every one when he appears in *publick*, be *decently* clad in *all* respects, according to his *Age* and the *Quality* of his Condition, and the *Custom* of the place wherein he lives: For he that does *otherwise*, seems to be of a *cross* and *peevish* disposition and to affect *singularity*, and to contemn the *common* opinion and vogue of Men, and to be *ambitious* to prescribe to others.

(o) The Athenians sharply reprov'd

(o) Diogenes Laert. lib. 6. c. 6.

*Crates*

*Crates* (and perhaps deservedly too, notwithstanding his Apologie for himself) because he (being but a *Philosopher*) wore a Mantle of Estate, which neither the renowned *Theophrastus* (p) who was Master of no less than two thousand Scholars) nor any before him was seen to do. 'Tis an old Rule, That (q) when you are at *Rome*, you must conform to the *Roman* manners, and when you are elsewhere, you must demean your self agreeably, for it holds good in all Cities and Nations whatever: And therefore the Citizens of *Padua* take it for a high indignity and affront (believing it to be done in contempt of them) if a Noble *Venetian* walk their Streets without a long robe (the proper habit and badge of his honour) in a short jump, as if he were in some petty Village. Nor is it sufficient that our Garments be

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(p) Idem lib. 5. c. 4.

(q) *Si fueris Romæ, Romano vivito more;  
Si fueris alibi, vivito sicut ibi.*

made of *good* cloth, but we are oblig'd to constrain our selves (as much as possibly we can by a firm perswasion that 'tis most fit ) to follow the *Garb* of the *Country* where we reside, and permit our Fancies to be overpower'd and led away by the *present* Mode, although the *Cloathes* now in use, may not be so *convenient* in some regards, nor fit so *neatly* to the Body (or at least seem not so to us) as those that were worn in *former* times; for *Custom* is the *Law* and *Standard* of *Decencie* in *all* things of *this* Nature. If all the people in the Kingdome cut their Hair close to their Ears, you must not let yours grow to an (*r*) excessive length; or if *generally* they wear their Beards long, yours is not to be shav'd all off; if it be the fashion to go in *Cuerpo*,

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(*r*) *In tonsos rigidam in frontem descendere crines  
Passus erat, maestamque genis increescere barbam.*

Lucan. l. 2. de Catone.

*Qui tribus Anticyris caput insanabile nunquam  
Tonsor Licino committebat* —————

Horat. de quodam poetaastro.

you



you must not have a Coat down to your heels, because 'tis hugely *unreasonable*, and *absurd*, to oppose your *private* Wit and Prudence to the judgment of a *whole* society, except you are desirous it should be said, that a third (*s*) *Cato* is fallen down from Heaven, a *new* Censor and Reformer of Manners. In our *civil* Conversation, we are by no means to run counter to the *major* part, unless we are compell'd by an *unavoidable* necessity ( of which I shall take occasion to speak anon ) because this *pragmatical* temper renders us more *odious* and *intolerable*, than any fault of *this* kind we can addict our selves unto. And therefore there is no reason why in *these* and such like things, you should prefer your *own phantastick* conceit, but instead of that, *soberly* comply with *other* men. For as when one appears, that is *monstrously* misshap'd, and that has a *loath-jame*

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(*s*) *Tertius à Cælo cecidit Cato.*

*tawny* complexion, and a face deeply furrow'd with wrinkles, and is set out with all the advantages of *deformity*, the multitude with great amazement and scorn, fasten at once their eyes and reproaches upon him; just so it fares with him, who flights the opinion and manners of *others*, and (being *perfectly* devoted to his *own* humour) comes out attir'd in an *unusual antick* dress, the people flock about, and gaze upon him, as if he were some *African* Monster newly arriv'd; or a *General* that had conquer'd a whole Nation, and was *solemnly* triumphing over it. Do but imagine, if a man should fortifie his neck with a *yellow-starcht* ruff of *Musket-bore*, and swell up his belly with a pair of *bombast* Breeches, as though he had a Timpany ready to break, and stuff out his Thighs and Knees with *large* trunk-hose, and put upon his head a *broad Helvetian* Hat, and venture abroad in *this* guise; how the footmen and lacqueys, and  
all

all the rabble of the town would run after, and hoot at, and almost pelt him to death. And what an *uncouth* spectacle would a Woman be, drest up like a *Chimera*, that is, in the (t) *Poets* phrase, like a *Lion* before, and a *Dragon* behind? or as the *Priests* of the (u) *Indian* Goddess, half black, and half white? or like an *Hermaphrodite*, Male and Female, bound up in one Volumn? 'Tis *abominable* for a woman to walk up and down in mans habit, and every whit as *bad* for a man, with (w) *Sardanapalus*, to spin amongst Women, or to spend his time betwixt the Comb, and the Glass, in *crisping* and *curling* his hair, and *painting* and *patching* his Face, or to exercise any *effeminate* and *soft* behaviours. For as it is *unseemly* to affect any thing that is *Sordid* and *Slovenly*, so is

(t) Πρόσθε λεῶν, μετόπισθε δρακῶν. Homer. II. ψ'.

(u) Τὰ μὲν ἐκ κεφαλῆς ἐς μαζὰς μέλανα· τὰ δὲ ἐκ μαζῶν ἐς πόδας λευκὰ πάντα. Philostratus de vita Apollonii. lib. 3. cap. 1.

(w) Justin. Hist. lib. 1.

it likewise to transgress by a *nice* curiosity, and a *finical* spruceness. How ridiculous a sight is a *vain young Gallant*, that *bristles* with his *Plumes*, and shakes his giddy head like an *empty* Bottle, and plunders the Air and the Earth, to adorn a Body *viler* than the Worms that have spun out their Bowels to make him fine, and then windes it into an hundred *mimical* odd shapes; and all this to no *other* purpose, but to get possession of a *Mistress*, that's a *verrier* trifle than himself? An *Ape*, methinks, never looks so like *himself*, as when he has on my *young Masters* Suit. Gay Clothes are the Ensigns of shame and slavery, and all the *glisten* of Gold, and the *gaudery* of Silver, and Silk and Purple, make not so *pleasant* a shew as a green Field, bedeckt with pretty Flowers. A *Peacock's* Taile, in the Eye of  
(x) *Solon* excell'd the *Lydian* bravery; and a poor *Butterflie* outvies

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(x) Diogen. Laert. lib. 1. in Solon.

Chap.II. *COURTIER.* 45

all the *Artificial* Colours of the *Court*. I would not have you conceive, that I condemn *comely* or (*y*)*rich* Apparel, provided it do not exceed the Purse, or Quality of the Person; but this I say, that he who is *instantly* taken with every *light* mode, and makes the *art* of Dressing his *whole* care and study, and runs in debt to be in the *spring* of the *newest* Fashion; discloses the nakedness of his Soul, and shews that *Discretion* and *Vertue* hang but *loosely* on it. I would have a *Distinction* for all professions and orders of men; that so we may *easily* know the *Peasant* from the *Gentleman*; the *Lawyer* from the *Citizen*, and the *Physitian* from the *Lawyer*; the *Scholar* from the *Courtier*, and the *Layman* from the *Priest*; that the *Servant* may not pass for the *Master*, nor *Joan* be taken for my Lady i'th' light, as well

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(y) *Nolo ut de Ornamentis, auri vel vestis præproperam habeas in prohibendo sententiam.* S. August. Tom. 2. Ep. 37. ad Possidium.

as I doubt she is too often i'th' dark. It is very *requisite*, that every one should be arrai'd according to his *quality*, lest (as (z) *Plutarch* tells us) *Philopæmines* by his Clownishness go for a *Scullion*, and a *Scullion* by his Bravery for *Philopæmines*. 'Tis hugely *improper* (and in *England* *unlawful* too, being forbidden by several (a) Statutes, yet unrepealed) for those, whose duty it is to attend the *King's* Person, to be in any point *mean* and *sordid*, but they are to take care (as (b) *Ælian* assures us *Xenophon* did) that they be in the *Mode*, and *modestly fine*; not to trimme up themselves in a *flanting* dress, like so many *Flags* of *Pride* and *Vanity* (as the *Emperour* (c) *Augustus* was wont to speak) but most *suitably* to the place, and the Office they bear. It was reputed amongst the

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(z) In vitâ *Philopæm*.

(a) 24 *Henr. 8. c. 13. 1, 2. Phil. & Mar. c. 2. 5 Eliz. c. 2.*

(b) *Var. Histor. lib. 3.*

(c) *Vexilla superbæ. Suetonius in vitâ.*

(d) *Ro-*

(d) *Romans* an *heinous* Offence to break *this* Rule; and they who are *guilty*, do a *gross* dishonour to their Prince, and lose their (e) *Authority* with the *people*, who are commonly affected with *outward* splendor, and (f) *foolishly* conclude That to be the *best* Horse which is set out with the *stateliest* Trappings. I might here insert an *honest*, and an *useful* Caution; That *Courtiers* of *all* men living, should discharge the debts they contract for their *bravery*; it being a disparagement to the *Kings Majesty*, that his *Court* should look like a Sanctuary of *Injustice*, and a Den of *Noon-day Thieves*; and I humbly conceive, for them too, to rant it at the expense of *Trades-mens money*,

(d) *Talares & manicatas tunicas habere apud Romanos flagitium erat; nunc autem honesto loco natis, non eas habere flagitium est. S. August. lib. 3. de doctrinâ Christianâ, cap. 12.*

(e) *Εκ γὰρ τοι τέτων φάτις ἀνδρώπυς ἀναβαίνει ἐδολή.* Homer. *Odyss.* *cultus concessus atque magnificus addit hominibus auctoritatem. Quintil. l. 8.*

(f) *ut stultus & qui equum ex strato & frenis; Sicut stultissimus qui hominem ex veste inspicit Sen. Ep. 47.*

and

and sometimes of Widows and Orphans Tears, that is to say, with *their* Cloathes, for I am confident, there are some *pie'd Gallants*, that if they were stript of their *stolen* Plumes, and that every Bird had its *own* Feathers, would appear as *bald* and *despicable* as *Æsop's Jackdaw*: but I forbear pursuing *this* Argument, lest I should vex the Sore too much, and seem to wander from my *first* design. 'Tis *convenient* that *all* sorts of men be attir'd in a manner *proportionable* to their degree, and that they study to be (g) *neat*, but not *phantastically spruce*. Cloathes like the (h) *Delphic Swords* have a *double* use; they serve to (i) *adorn* for honour and

(g) Εἶναι βέβη τα πρὶ τὴν ἐδῆτα φιλόκαλος, ἀλλὰ μὴ καλλωπιστὴς ἔστι γὰρ φιλόκαλον μὲν τὸ μεγαλοπρεπές, καλλωπιστὴ δὲ τὸ περίεργον. Isocrat. ad Demon. (h) Arist. polit. lib. 1. cap. 2.

(i) Indue te delicatè, non propter te, sed propter honorem Imperii. Sen. ad uxorem Neronis. Πόρφυρα ΒΑΣΙΛΙΚΟΝ ἔνδυμα. Damascen. lib. 3. de fide Orthod. cap. 19. Distinguit equitatem à Curia. Plin. Nat. Hist. lib. 9. cap. 36. Nec salutari te sine Chlamyde jura voluerunt: ut sub hac veste semper visus, nunquam credaris esse privatus. Cassiodor. lib. 6. Ep. 15. Trabeca Reges, Consules, equites induebantur. Fenestella.

fight.



sightliness, as well as to *defend* us from the injuries of the weather. A *nice* curiosity grows *flat* in time, and weary of it self; but I would have those that wear *costly* garments be sure, that they be *fashionably* made and *well* put on; *otherwise* they *manifestly* declare one of these two things; either that they do not understand what is *fit* and *comely*, or (which is *worse*) that they are not at all *solicitous* whether they gratifie or offend others, and so they beget a *suspicion* in the minds of their associates, that they don't *greatly* regard them; and the *natural* issue of *this* carelesness is, that their company is so far from being *coveted* and *belov'd* by *any*, that 'tis an *unwelcome Burthen* to every one.

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(k) ——— *Toga quæ defendere frigus,*  
*Quamvis crassa, queat.* ———

Horat. Serm. lib. 1. Sat. 3.

*Verbera Ventorum vibrare imbresque coactos.*

Lucret. lib. 5.

## CHAP. III.

*Of other things contrary to the Inclinations and desires of Men.*

**B**UT then there are some who proceed a great deal farther in *Incivility*, and not only minister occasion of conceiving a *sinister* opinion of them, but deport themselves so *insolently*, that 'tis almost *impossible* to be near them; that delight to make the *whole* company dance attendance to them, and never leave troubling them with their *impertinent* Apologies, and *rude* Behaviours, and are not *complaisant* two minutes together. When the Table is cover'd, and all are ready to sit down, then they pretend *extraordinary* business to protract the time; either they have a Letter of *grand* importance to write, or they must perform some Office of *Nature*, or else they complain that they have not

not exercis'd that Morning to get them a Stomach to their Dinner, and cry out, *'Tis time enough, you may stay a little longer; Why do you make so much haste to day?* And so they hinder the rest, as if They were the (1) *only* persons whose affairs deserve to be considered, and humours gratified. They are never contented unless they be look't upon as the *prime* men, and in all particulars preferr'd; they must sit in the *uppermost* place, and have the *best* Chamber, and the *softest* Bed, and *all* be imploy'd in waiting on Them, or the *whole* house shall be put out of order, and smart for it. Nothing is *completely* done but what they are the Authors of, nor any thing *aptly* spoken, but what proceeds out of their mouth: every one must hang his Ears upon their Lips; and what they *peremptorily* utter, be it never so *improbable* or *common*, must be believed and adored, as though it

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(1) *Tales* Xenophon *δὲ ἑταίρους* appellat.

were a *sacred Response* of an *infallible Oracle*; they vilifie and traduce *all* besides, and expect at Feasts and Balls, and Military Encounters, and publick Meetings and Recreations, to *engross* the Eyes and Applause of the people; as if *none* else understood *any* thing, or were able to merit the *least* regard.

Others there are so *Cock-brain'd* and of such a *perverse* and *sour* temper, that *nothing* can satisfie them, be it done with never so *much* care and diligence; and *continually* when they are spoken to, they return their Answer in *harsh* words, and with a *rugged* Countenance, and know not how to make an end of *fretting*, but *chide*, and *mis-call*, and *curse* their Servants, and *rage*, (as if they resolv'd *instantly* to tear them in pieces, and were born to be the *plague* of the Neighbourhood) in such like *passionate* Exclamations, See you stinking Varlet, how finely  
you

*you have brusht my Clothes! Sirrah, you rascal, how early you called me to day? Come hither, Villaine, how chance you wait upon me no better? you filthy Beast, I could find in my heart to knock your Brains out.* These are monstrous expressions of barbarity and madness, and infinitely below the generous spirit that should possess the Breast of a Gentleman, and such brutish ugly follies, that they are not fit to be once mention'd (though with reproof and detestation) much less practised by persons of noble extraction, train'd up in the School of Honour, who are bound to avoid them, as they would do an infectious Disease, or an ignoble Death. 'Tis true, such Indecencies may proceed from one internally modest, and humble, and be committed not out of malice and rudeness, and an ill intention, but meerly through Carelesness and want of Caution, a suddain Surprize, or the impetuous Violence of an intolerable provoca-

tion ; yet because they so *nearly* resemble in *all* their lineaments and proportions the base brats of an *haughty* and *envious* mind, that they can *scarcely* be distinguished from them, 'tis *difficult* for those who act them, to escape *severe* Censures and Revenge; for what more *undoubted* issue and sign of *Pride*, than to harbour an *overweening* conceit of our selves, and to *undervalue* and *sight* others? and who so deeply buried under the rubbish of his own Ruines, that *something* of goodness may not be discern'd by a *charitable* Surveyer? However, who is there reckons himself so *wholly inconsiderable*, as to be willing to stand for a *pure Cipher*, and to be lookt upon as *perfectly insignificant* in the accounts of the World?

There was, not long since, at Rome one *Ubalдинus Bandinellus*, a person of no *inferiour* Quality, being a *Nobleman* of *Florence*, and *Bishop* of *Falisca*,

*Falifca*, and *eminent* both for *acute-ness* of Wit, and *solidity* of Judgment, for his *incomparable* Learning, and *exemplary* Integrity. This *Famous Prelate* us'd to say, that whenever he came to the *Popes* Palace, or return'd from thence to his own House, in that *large* Street, throng'd with multitudes of *all* sorts, *Courtiers* and *Bishops*, *Magistrates*, and men of the *lowest* rank; he met with *none*, whom he supposed he had not *just* cause to esteem either *much* better, or at least in *all* respects of *equal* dignity with himself.

We must not presume to lay men in the Ballance of our own *strict* apprehension or *prejudic'd* Fancy, and then undertake to tell *exactly* how much they weigh, and what they are worth, but *all* must be allow'd some grains of *Candour*, and *kind construction*; for 'tis *convenient* in *this* case we should go by the *same* Rule we do in *Money*, and judge of them,

not according to the *inward natural* value, but *that* which *Custome* and *common Fame* have stamp't upon them.

Beware of *detracting* from any one behind his back, but when you are required to give a *Character* of another, be sure it be made up of his most *laudable* Properties. 'Tis a known *Maxim* in *Heraldry*, that all *Animals* born in *Arms* or *Ensigns* are to be interpreted according to their most *innocent* and *noble* qualities; as if a *Lion* be the *charge* of an *Escutcheon*, we must imagine the things represented to be *valour* and *watchfulness*, not *cruelty* and *rapine*; and if a *Serpent*, not *Venom* and *Malice*, but *Wisdom* and *Subtilty*; Much more is *this* to be observed in the *blazoning* of our Neighbours *Name*. 'Tis a *Sneaking* and *Cowardly* Trick to accuse one that is not *present* to answer for himself, and an instance of no *small indiscretion*;



cretion; (*m*) if we cannot commend others, *Prudence* enjoyns us to be silent, for we create jealousy in those who hear us, that we deal after the same rigid manner in other places with them too; and it usually falls out that 'tis reveal'd, and then a quarrel is commenc'd, which begins in bitter reproachful words, and proceeds in rough usages, and downright blows, and too often dips its Feet in Blood. And to this may be added (what we find true by daily experience) That he who sells his Brothers Credit at a low rate, makes the Market for another to buy his at the same price.

When we are among our *Collegues* whom we desire to please, we must do nothing that favours of a (*n*) domineering Spirit, but study to

(*m*) Ἐπαινεῖν μὲν ἐ δύναμαι: λέγειν δὲ ἐ βέλομαι. Demosthen. (*n*) Τίνα πρὸς τῆς πλησιάζοντος ὁμιλητικὸς, ἀλλὰ μὴ σεμνός. Τῶν μὲν γὰρ τὸν ὑπεροπτικὸν ὄγκον μόλις ἂν οἱ δῦλοι καρτερήσιαν. Τῶν δὲ τὸν ὁμιλητικὸν τρόπον ἅπαντες ἡδέως ὑποφέρουσιν, ὁμιλητικὸς δὲ ἔστι, μὴ δύσερις ἂν μηδὲ πρὸς πάντα φιλόνηκος, φιλαίτιος, φιλεπιτιμητής. Isocrat. ad Dem.

be *kind* and *sociable*, and such as (o) *Ælian* Characters *Plato* to have been, who won upon men, Out of his *Academy*, as much by his *affable* and *obliging* Carriage, as he did In it, by his *Philosophical* Precepts and Disputations. Our Actions and Gestures ought to carry along with them *manifest* tokens of *respect* and *kindness*. And hence it comes to pass that *some* things, which if they were done in their *proper* Season could not be blamed, yet in regard of the place and the persons present, deserve to be *sharply* reprehended. As to *chide*, and much more to *chastise* servants, for this is to exercise *Authority* and *Jurisdiction*, which must not be before them we are bound to *honour*. I might add, that it *molests* all the company, and interrupts the discourse, especially if it be at the *Table*, a place of *mirth*, not of *wrangling*. Therefore I say,

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(o) Ὅτι δύναται, καὶ ἂν εὖ τῶν συνηθῶν λόγων χειρῶναι τὰς συνόχας. Hist lib. 4.

'tis not at all *handsome*, whatsoever *unlucky* accident happens, to be *angry there* ; or if you cannot help being vexed, and troubled, yet *dissemble* it whilest you are at *Dinner*, that no *disorder* may appear in your Countenance ; and that for the reasons *already* laid down. And by *all* means you are to have a care of this, when you make a *Feast* for *Strangers* and persons of *Quality*, for you invite them to be *merry*, and then your Reputation is *highly* concerned. And as (p) *soure* things eaten by *another*, if you chance to see what a face he makes, do *presently* set your teeth an edge ; so if *one* be discomposed, all are prone to be *affected* with it. He is (q) *Refractory* in the most genuine notion of the word, who sets himself to oppose the *Inclinations*.

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(p) Vide Aristot. problem. Sect. 7. q. 5.

(q) Refractorius propriè dicitur equus duri Oris ; Ætichilo σκληρόστομος, Polluci ἀπειθής, δυσάγαγος, Aliis δυσυπότακτος, δυσκἀδεκτος ; Inde vox transfertur ad homines similis ingenii ; Refractorius enim cum Reluctante planè est idem.

of every one. Now how unlikely this stubbornness is to procure the favour and friendship of others, I leave you to judge, since it consists in crossing their *Humours* and *Delights*, a practice which *unavoidably* creates *Hatred* and *Disdain*. We should rather (r) comply with *their Desires*, and advance *their Content*, and suck satisfaction from *their pleasures*, and suit our talk to *their sense* and *notices* of things, so far forth as not to violate the *Laws* of *Modesty* and *Justice*; but when *courtship* and *truth* come in competition, 'tis an *easy* matter to determine our choice, for 'tis better no doubt, to be *rudely honest*, than to be *civilly false and injurious*.

It does not become us, in our behaviour to be either (s) *rustical* and *clownish*, or *inaccessible* and *reserv'd*;

(r) *Nec cum venari volet ille poemata panges.*

Horat. lib. 1. Ep. 18.

(s) *Ex culto animo nihil inest agreste, nihil inhumanum.* Cic. ad Atticum.

but

but to demean our selves with an *open* and *unrestrained familiarity*, as though we belonged to the same house. What causeth the *different* relish and wholesomeness betwixt *wild* and *other* Plants, but only this? the former grow *neglectedly* in the *Wood*, and the latter are *orderly set* and *nursed up* in the *Garden*. I don't approve of that *sullen privacy* which some affect, that makes them look like *Forreiners* or *Guests*, rather than *Companions*; but give me the *sweet* and *pleasant* Person who uses the same degree of *Freedom* and *Affability* as they do, that are bound fast together in the firmest Bonds of a *virtuous* and *inviolable Amity*. Of this sort were *Lælius* and *Scipio*, *Cicero* and *Atticus*, (t) *Cyrus* the younger and *Artapates*, (u) *Titus Volumnius* and *Lucullus Terentius* and *Brutus*, and (to name no more) the

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(t) Xenoph. l. 1. exped. Cyri.

(u) Valer. Max. lib. 4. cap. 11.

(w) Cim-

(w) *Cimbri* and the *Celtiberians*. To this purpose 'tis convenient, that every one accustom himself to salute others in an *ingenuous* and *friendly* manner, to talk *kindly*, and return *civil* answers, and that he frame his *whole* Carriage, after the most *popular* and *easy* measures. And therefore they are mightily to blame, that *frown upon* and *brow-beat* all that approach them, and never vouchsafe them one *gracious smile*; that flatly contradict *whatever* others upon certain knowledge affirm for truth, and entertain the *noblest* and most *affectionate* offices of *Respect* and *Love*, with a *strange carelesness*, and *inhumane stupidity*; that *grumble* when they are *respectfully* accosted and will not endure *harmless* jests, and *merry stories*, and *innocent ralliary*; that hate being *caress'd*, and reject *all* addresses (be they made with never so much *observance* and sense of *duty*) with a *barbarous*

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(w) Idem lib. 2. cap. 6.

indig-

indignation, and *scornful* language.  
 (x) As *Biles* and *Ulcers* smart and become angry, even at the very *mistrust* of the *lightest* touch: so a *distempered* sick mind will be greatly offended with *little* things, insomuch that a *Complement* or a *Letter*, a *Question* or a *Word*, shall presently provoke some to give a challenge. But such *morose waspish* Fellows may expect to be *hissed* at and *exploded*, rather than *courted* and *beloved*.

It is not *fit* to addict your self to *melancholy* and *thoughtfulness*, when you are in company, to sit *musling* in a dull posture with folded armes, *regardless* of any thing propounded to you, though it be urged over and over with more than usual importunity, as if you were in an *Extasie*, and your Soul were *removed* from

(x) *ut Ulcera ad levem tactum deinde etiam ad suspicionem tactus condolescunt: ita animus affectus minimis offenditur, adeo ut quosdam Salutatio, Epistola, Oratio, Interrogatio ad litem vocent.*  
 Sen. lib. 3, de Ira, cap. 10.

its station, and retired to some corner of the Body, or as though you were transform'd into a *Stock* or a *Stone*. This indeed is somewhat tolerable in those who have spent many years in contemplation, and the serious study of the liberal Sciences (especially the *Mathematicks*;) but in others without all doubt, it is not capable of excuse, and consequently is not to be allowed. Nay, *Scholars*, and persons immers'd in business, would do wisely (when they design to give themselves up to *Meditation*) to withdraw from places of resort into some convenient solitude. 'Tis storied of the *Angelicall Doctor Aquinas*, that being at Supper at *Paris* with the *King of France*, he dropt into such a profound discourse with himself, that he seem'd to be turn'd into an insensible Statue, and continued a pretty space without moving hand or foot, or so much as once stirring his eye, till at length having conquer'd the  
diffi-



difficulty his mind grapled with, he struck his hand earnestly upon the Table, and cried out, that *Now 'twas surely concluded against the Manichees.* The *King* was amazed at it, and ask'd him what he meant ; To whom *S. Thomas*, not without *blushing* and *confusion* repli'd, *That just at that time there came an Argument into his head, which utterly overthrew the doctrine of the Manichees.* And they tell of *S. Bernard*, that when he had journeyed along the Bank of the *Lemane Lake* a whole day together, and his fellow-travellers at night were talking of it, he enquired of them where that *Lake* was , and when they told him, he wondered at it, and protested he never saw it. And I have known a *famous Lawyer* as he has been plodding on the rode, sink over head and ears in a *perplexed Case*, and labour at least two or three hours before he could recover out of that *Quagmire*. But let every thing be done in its *proper season*.

'Tis

'Tis an *unbecomming*, and an *unmanly* thing, to be of a *soft* and *nice* temper, prone to take exceptions upon *every* *frivolous* occasion. When you are *conversing* with such, you are not upon *equal* terms, but all the while in *perfect* slavery. You will meet with some that must be handled with as much *Caution* and *Gentleness*, as if they were so many *curious Venice Glasses*; you can hardly tell how to touch or come near them for fear of *breaking* them: an *easy* blow, or a little *sharp* breath *shatters* them to pieces. If you don't *readily* salute them with all the *Punctilio's* of *Reverence*, and bow to them with the *lowliest* *Submission*, and repay their *Visits* with *all exactness*, and answer *directly* to *every* question; they are in a *flame*, and *torment* themselves *more* than others would do for the *vilest* *affront* and the *grossest* *injury*; and you quite lose their favour for ever. they are so *fondly enamoured* of their *Titles*,  
that

that *nothing* pleases them more than to hear *them* recited: and unless you have them at your fingers end, and give them *all respect* to an hairs breadth, you raise a storm, and incense a *fury*; they'l complain that you want *Breeding*, and that you *slight* them, and conceive an *immortal* hatred against you; They are angry if you make applications to them without observing a *considerable distance*; and 'tis a crime not to be pardon'd, if you don't set them at the *upper* end of the Table; they'l upbraid you with your *Ignorance*, and *want of due regard*, and tell you that you don't know your *self*, or *them*, since you use them no *better*; that you ought to make a distinction betwixt them and others, and let Them have the place that belongs unto them. They love and esteem *themselves* above measure, and whilst they spend so much of their care and time about their *own* concerns, they have but little left  
to

to bestow upon *any* besides. 'Tis *hugely* desireable (as I said before) that the conversation be *sweet* and *pleasant*: but to associate with *Critical* peevish people, whose Friendship is as *weak* as a *single Thread*, and as *brittle* as *Glass*, and that are apt to reckon every *small* omission (even the misplacing of a *word*) for a *heinous* offence, it is to be in *perpetual Bondage*. And therefore we are not only not to be *delighted* with this *effeminate* humour, but upon all occasions to *declare* our *dislike* of it, and leave it to *Women*, and *piti-ful Men*.

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## CHAP. IV.

*Of several Errors of the Tongue to be reformed.*

**I**N familiar Discourse Men likewise transgress many ways, both in the *Matter* and *Manner* of it. In the *Matter*, principally, if it be either *Impertinent*, *Profane* or *False*; for the Auditors (if they are *sober* persons) will scarcely give ear to such stuff, because they can take no *complacency* in it, but abhor him that fills their Heads with *empty* and (which is more *unsufferable*) with *lascivious* sounds. If then you would not be *troublesome* to the company, be sure to refrain from *multiplicity* of *idle* talk. Speech is the *Band* of humane intercourse, and we are all *naturally* fond of it; but if it be not *material* and *useful*, 'tis *tedious* and *imprudent*, if not *criminal*. Some are so big with *Air* and *nothing*, that they

they disburden themselves into every ones bosom they meet with: Such a one was (y) *Anaximenes*. An ocean of Words, and but a drop of Knowledge; and the Gentleman (z) *Martial* speaks of that could not forbear imparting his slender Poetry to all companies, and in all places, at publick Games, and at private Feasts, in the Baths, and on the Beds; inso-much that every one was afraid of him, and run from him, as from a Serpent, or the Plague, or a Tigre, newly bereaft of her Whelps: and (though he was an honest man, yet) he was not to be endured. I would advise you to keep (a) *Euripides's* Precept, *Either be silent, or speak something that is better*; that is, which may increase Learning, or dis-

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(b) Λέξεων ποταμός, νῦν δὲ σαλαγμός.

(z) *Nimis Poeta es*;  
*Hoc valde vitium periculosum est, &c.*  
*Vis quantum mali facias videre?*  
*Vir justus, probus, innocens, timeris.*

Lib. 3. Ep. 44. & 45. & 49.

(a) Ἡ λέγει τὴν σιγῆς κρείττον, ἢ σιγὴν. ἔχει.  
 Ἡ σιγὴν καίριον, ἢ λόγον ἀφελιμον. *Isocrat.*

grace

grace Vice, instruct the ignorant, or serve the ends of *Civility*. Take care (to borrow the Expression of (b) Zeno) that you dip your Tongue in *Understanding*, and minister to fair purposes ; otherwise you will be reputed a *prating insignificant* person.

And, *Multitude* of words, though directed to no *ill* design, is to be avoided ; for (c) he that shoots *thick* does not always *hit* the *mark*. The *Egyptians* adored *Silence* for a *Deity*, and offered up sacrifices to it ; if it be *seasonable*, 'tis the *wisest* and the most *innocent* thing in the whole world, and no man ever repented of it. But *Garrulity* is a great instance of a *foolish* mind, and betrays men to many *huge* inconveniencies ; it

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(b) Γλῶσσαν εἰς νῦν ὑποβέβηκεν. Diogen. Laert. lib. 7.

(c) Auribus frequentius quàm linguâ uteris. non enim ejusdem est multa & opportunè dicere. Sen.

exposes us to (d) *Reproach* and *Contradiction*, and (e) deprives us of the benefits we might reap from the Discourses of *others* : it makes us *deaf*, and all that are near us. Not that we are to imitate the *austerity* of those *Monks* who abstained altogether from *speech*, *Romualdus* for *seven* years, and one in *Brabant* for *sixteen*, *Theona* for no less than *thirty*, and *Johannes Silentarius* for *forty seven*; for this is *morosity*, if not *madness*. The (f) *Tongue* is an *Angel* (as the Priest was wont to cry out in the midst of the rites perform'd to *Hippocrates* the God of *Silence*) and is capable to shed a benign influence upon *society* ; but then it must not be permitted to be *dissolute* and to *range* abroad, but be kept under command, and within

(d) *ut quisque contemptissimus & maxime ludibrio est, ita solutissimæ linguae est. Idem.*

(e) Οὐδ' ἂν δυνάμην μὴ σέγοντα συμπλέειν  
Σοφὸς ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους.  
Eurip.

(f) Γλῶσσα Δαίμων.

compass,



compass, and be always well im-  
ployed.

You ought not to molest the  
company (at *meals* especially) with  
*Philosophical subtilties*, and eager dis-  
putes; for to be *clamorous* is a (g) sign  
of a *quarrelsome* disposition, and he that  
is *wise* will never be so. However,  
'tis an *improper* entertainment at  
*such* times, and fitter for a *School*  
than a *Dining-Room*.

You must carefully abstain from  
mentioning those things which are  
likely to put any out of *Countenance*,  
or turn to their *disgrace* and *disad-  
vantage*. 'Tis not *convenient* to tell  
the story of *Lucretia* -where there is  
one suspected to have been *unchast*,  
nor to fall a dispraising *Thraso* to a  
*vain-glorious* Souldier, nor to produce

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(g) Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται.  
Menand.

Ὅτιος ὁ τρόπος, τοῦτος καὶ ὁ λόγος.  
Aristid.

the Character of (b) *Thersites* or *Zoilus* in the presence of a *squinting* or *crook-back'd*, or *limping* person, nor to talk of *breeding* and *Child-birth* before *young Girls*, nor to cast dirt in any ones face, by *revealing* or *intimating* that which may reflect *dishonour* upon him. 'Twas a *bitter taunt* of *Epicharmus*, when *Hieron*, not long after he had unfortunately killed his friend, invited him to Supper, to reply, *I think I may safely come, for when you Butcher'd your friend, you did not Devour him.* Such *Sarcasmes* bite sharply, and favour of an *uncharitable Spirit*, and strangely *consonnd* him they are thrown at: and therefore 'tis a good Proverb. *That you must never*

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(b) Φολκός ἦν, χωλός δ' ἕτερον πόδα τῷ δὲ οἱ ἄνω.

Κυρτὴ ἐπὶ γῆθος συνοχωκότε αὐτὰρ ὕπερθε,  
 Φοξὸς ἦν κεφαλὴν, ψεδυὴ δ' ἐπενήνοθε λάχνη.  
 Homer. Il. E'.

(c) *Crine ruber, riger ore, brevis pede, lumine luscus,*  
*Rem miram præstas, Zoile, si bonus es.*

Martial. Lib. 12. Ep. 14.

*Speak*

*ſpeak of a Halter in his Houſe whoſe Father was hang'd.*

Talk not *filthily* and *obſcenely*, though you may *tickle* the fancy, and get into the *Favour* of great Men. He that is good will ſeek to delight others only by good things; and he that miniſters to *wantonneſs*, is a *perfidious* and *unworthy* Wretch. *Lascivious* Diſcourſe is a *rudeneſs* not to be admitted into *Civil* converſation; for (k) (beſides that it argues the Fountain to be *impure*) it (l) *debauches* mens minds, and *pollutes* their manners; and therefore *Seneca* did *amiſs* in deſcribing the Looking-glaſs of *Hoſtius*; and I could wiſh that the *Ephesiaca* of *Xenophon* and the *Fescennines* of *Anſonius*,

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(k) Proſert mores plerumque oratio, & animo, ſecreta tetigit: Nec ſine cauſa Græci prodiderunt, ut vivat, quemque etiam dicere. Quintil.

(l) Φθείγουσιν ἡδὴ χυρὰ δὲ οὐκ ἔτι κακοί.

Menand.

and the (*m*) *ribaldrie* of (*n*) *Martial*, and all the *foul* adhærencies of *Plays* were quite expung'd; that so they might *profit* and *please*, but not *defile* the Ears of the hearers. Our very *reproaches* of Lust must be *coy* and *wary*, and wrapt up in a *chast* and *modest Dialect*, according to that prudent saying, *It is not good to come near the Leprosie, though it be to cleanse the Lepers Skin.*

At no hand utter one *blasphemous* Title against God, and his *blesed Angels*, and his *Holy Religion*, either in *earnest* or in sport, though *lewd Atheists* account it but a *peccadillo*, and make *this* practise their *Recreation*. (o) *John Boccatus* a *Florentine* was exceeding *faulty* in *this*

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(*m*) *Castum decet esse pium poetam.* Catullus 16.c.

(*n*) *Multa sunt ejus epigrammata divina, in quibus & sermonis castitas, & argumenti species luculentæ est: Alia sæda nè legerim quidem, tantum, abest ut ad censuram vocem.* Julius Cæsar Scaliger, poetices lib. 6.

(o) *Claruit A. C. 1370*

particular in his Book of *Jests*, which, for *this* reason, *all* virtuous Persons *justly* condemn. 'Twas a *grace* injunction of *Pythagoras* to his Scholars, *That they should never assert any thing of God without light*, that is, otherwise than he has *revealed* himself unto us; for like the *Sun*, he can be seen only by his *own* Beams. We must speak the *truth* of him with *Caution* and *Reverence*, with *fear* and *trembling*, said (p) *Plato* well, who *severely* reprehends *Homer* for his *rash* Fables of the *Lusts*, and *Contentions* of the *Gods*. 'Tis *dangerous* to *play* with a *Flaming* Sword, and to *twitch* a *Lion* by the *Beard*; and a *strange* *Romantick* courage to run *merrily* upon a *Can-*  
*nons* Mouth, and to attempt the *dethroning* of the *Almighty*; and an *unpardonable* Folly to *droll* away the hopes of future *Bliss*, and *ad-*  
*venture* the losing of *Heaven*, rather than of an *unprofitable* jest. I have

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(p) In Cratyl.

heard of a *Club* of *Atheistical Villains*, who made it their *business* at their Meetings, to *abuse* God, and *deride* all the *mysteries* of *Christianity*, behaving themselves as *insolently* towards the *Divine Majesty*, as the *Græcians* did towards their *Mercury*, who were wont instead of *worshipping*, to *throw Stones* at him. The old *Romans* put *Valerius Soranus* to death, because he *profan'd* the *Secrets* of their *Religion*. And well do they deserve the most *exquisite* torments that can be inflicted, who will run *infinite* hazards for so *insipid* and *fruitless* a folly. Nor does he that *prates* *dishonourably* of *Sacred* things, merit Punishment meerly for being a *Platonick Lover* of wickedness, but because he demonstrates himself to be an *ill-bred-Clown* too; for such language *grates* the Ears of *good Men*, and forces them *hastily* to quit the place. So *Eusebius* relates *S. John* did, when, in a *Bath* at *Ephesus*, he heard *Cerintus*

*rinthus* belch out *prodigious blasphemies*; and no sooner was he gone away, but the *Bath* fell down and crushed *Cerintus*, and his *Companions* to death. And we read of *Olympius* an *Arrian Bishop* in *Africa*, that presently after he had scoffed at the *ineffable Mystery* of the *Blessed Trinity*, he was in the sight of a great assembly stricken with *lightning*, and *burnt to ashes*.

In *all* your discourse, take heed as much as you can, how you let fall any words which may signifie your *life* and *actions* to be *irregular*: for generally men *detest* those Vices in *others*, which they *indulge* and *cherish* in *themselves*. The *Germans* have a *Proverb* to this sense, that *There is no Mother so lewd, but desires her Children should be virtuously educated*.

'Tis likewise *unfit* to talk of things which *suit* not with the *season*,

son, and persons present, though they are such, as in *due time* and *place* would be not only *innocent*, but *useful* and *beneficial* too. For instance: It is *absurd* amongst old Women to discourse of the pleasures of a *nuptial* Bed, or of the modest Behaviour to be used in *Dancing*, when it would be more *agreeable* to admonish them to prepare for a *Grave*. It is not *expedient* to discover the *Intrigues* and *Mysteries* of *State* to *Rebels*, or to display the *Gaieties* of the *Court* to *dull Peasants*; neither is it *proper* to make *Harangues* of *Religion* to young Men, when they are met together to be *harmlessly merry*; nor is it *convenient* to tell *doleful* Stories at a *Banquet*, or to *sully* a *bright* day destin'd to *publick Joy* and *Festivity* with a *Tragical* Representment of the *Sicilian Vespers*, or with *terrible* Narrations of *Battels* and *Earthquakes*, *Pestilences*, and *Diseases*, *Robberies* and *Executions*, Hobgoblins



*goblins* and *Ghosts*, which cause the hearers rather to *tremble*, than to be *cheerful*; and therefore let there be no *mention* of *such* things, if you can help it; or if you happen *unawares* to slip into a *story* tending *that* way, as soon as you perceive your error, *sweeten* it as much as you can, and pass quickly to some other more *delightful* Subject. 'Tis confessed, that (all circumstances *rightly* considered) we have more reason to be *afflicted*, than to be *jovial*; for our life is but a little span, and 'tis divided betwixt *folly* and *misery*, doing *nothing*, and that which is to no *effective* purpose; and the *loudest* laughter commonly ends in the *deepest* sigh, and *Tragedies* perhaps were at first invented to present the *misfortunes* and *crimes* of the Age upon a *Theatre* to open view, that so they might draw *Tears* from their Eyes who were most concerned, and cure them of their *infirmities*, and *shame* them into *sobriety*: But notwithstanding,

standing, it is not *handsom* to make men *sad*, when they come with design to *refresh* themselves, and to lay aside their distracting heavy thoughts, unless there be any that love to *weep*, and if there be, 'tis but giving them an (q) *Onyon*, or a mouthful of *Mustard*, or carrying them into a *smokie* room, and you may *easily* gratifie that Desire. Wherefore *Philostratus*, in (r) *Bocatus*, was by no means to be excus'd for *damping* the *mirth* of a great company with a most *dismal* relation. [ 'Twas this; A Certain *French Noble Man* suspecting another to be more *familiar* with his *Lady* than he judg'd *fit*, privily thrust him through the Body; and when he had done so, ript up his Breast, and tore out his Heart, and minced it into small bits, and pepper'd and salted it,

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(q) *Seque laceffenti fletum fractura finapis, Atque oleris pulli radix lacrymosaque cepa. Columella. unde ῥομύνα ἐδίει pro lacrymare. Vide Erasmi Adag. Chil. 3. Cent. 2. Prov. 38.*

(r) *In Decamerone lib. 4. Novella 9.*

and then gave it to his *Wife* to eat : Which as soon as she discovered, she threw her self headlong out of a high Window, and brake her Neck. Her *Husband* immediately fled; and she and her *Gallant* were both buried in the same Grave. But 'tis a great deal better to hold ones peace, than at such times to torment people with *Melancholick* stories.

Nor does he commit a less *indiscretion*, that does nothing but babble in commendation of his *Wife* and *Children* : Did you ever see in all your life a prettier Boy than mine ? What sweet features, and what ingenious conceits he has ? Is not my *Wife* a lovely Woman ? Upon my word she has wit at will : 'Tis not to be thought how prudently she manages her affairs. Few I suppose are so unimployed, as to be at leisure to listen to, and so patient as not to be vexed at such idle impertinencies as these are.

And

And 'tis not *wise* to recite your *Dreams* (as many do) with a *mighty vehemence* and *superstitious resentment*, as if you would have them believ'd to be the *impressions* of a *good Angel*, or the issues of a *Prophetick* spirit: for we may take notice that those who are *chiefly* addicted to *this* practise, are a sort of *Phantastical Opiniators*, whose actions have nothing of *Eminency* in them above the *vulgar* size of Men; and *most* dreams are (s) *trifling* and *ridiculous*. And although the *ancient Sages* have left several upon Record, written with singular prudence and delight, (such is that of *Scipio*, and others related by *Cicero* in his Books of *Divination*) Yet is it not *allowable* that every *ordinary* person should usurp this Liberty in his Discourse. Amongst all the *Dreams* that ever I heard (and I acknowledge I don't give ear to *many*) none seems to me more wor-

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(s) Eccles. 4. 6. Eccius. 34. 2.

thy to be heeded, and *apologiz'd* for than that of *M. Flaminius Tomarotius*, a *Noble Roman*, who (by the way) was no *illiterate senseless* fellow, but one of *excellent learning*, and a most *acute wit*. As he was asleep, he imagin'd that he was sitting in the shop of an exceeding rich *Apothecary* who was his Neighbour, and that within a little while, a Tumult being rais'd (upon what occasion he did not know) all the *Drugges* in the shop were pulled down; and in the Scramble, one got an *Ele-ctuary*, and another a *Vomit*, and a third a *dose of Pills*, and greedily devoured them all, and in a short space there was neither *Bottle*, nor *Pot*, nor *Box* left, that was not quite *drain'd*, and *emptied*; only *one Glass*, and that a very *little one*, full up to the top of *pure Liquor*, which *few minded*, and *none* would taste. This done, he presently saw a *grave old* man come in, of a *Majestick* presence able to strike

strike awe and reverence into any one with his very looks. As with a sorrowful Countenance he was beholding this strange confusion, and observ'd that some of the boxes and pots stood empty, and others were turned upside down, and the greatest part of them broken to pieces; by chance he cast his eye upon that small Glass, and took it down, and immediately set it to his mouth, and drank it off, not leaving one drop; and as soon as he had done so, he went away after the same manner as the rest did. *Flaminius* greatly wondred at this, and turning to the *Apothecary*, askt him who that old man was, and for what reason he drank up that Water with so much eagerness, which none else touched or regarded; to whom he replied, in these Words. O Son, that old man you saw was God himself; the Water that all besides slighted, was (t) Discretion, which is the Apple of

(t) Necessesse est, ut non solum intueamur quod agimus; sed etiam cum quantâ discretione agamus. S. Gregor.

the eye of Reason, the Mistress and Guide of the Affections, the Mother and Nurse of (u) Vertue and good manners, prescribing order and decency to every Action. And this (as you know by your own experience) men don't care should come near their Lips.

(w) I shall take leave to add another remarkable *Dream* of a Reverend Learned and Pious Person, and my worthily Honoured Friend (to the memory of whose Favours I cannot chuse but pay a daily Tribute of grateful Recognition) not long after the late unhappy troubles brake out in England, as 'tis already set down by an (x) Elegant and Faithful Pen. 'Twas thus; He thought himself and a multitude of others to have been abroad in a bright and cheerful

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(.) La discretion è madre delle virtu. Tolle hanc & virtus vitium erit, ipsaque affectio naturalis in perturbationem convertetur. S. Bernard.

(w) Dr. Hammond.

(x) Dr. Fell, in his life. p. 28. &c.

day,

day, when on a suddain there seemed a *separation* to be made, and he with the far *less* number to be placed at a distance from the rest; and then the Clouds gathering, a most tempestuous Storm arose, with Thundring and Lightnings, with spouts of impetuous Rain, and violent gusts of Wind, and whatever else might adde unto a Scene of horror; particularly balls of Fire that shot themselves amongst the ranks of those that stood in the *lesser* party: When a gentle whisper seem'd to interrupt those other louder noises, saying, *Be still, and ye shall receive no harm.* Amidst these terrours the *Good man* falling to his prayers, soon after the Tempest ceased, and that known *Cathedral Anthem* begun, *Come Lord Jesus, come away*; with which he awoke. The *correspondent event* of all which he found verified *signally* in the preservation both of *himself* and his *Friends*, in doing of their duties: the which with much content.



content he was used to mention. Besides, being *himself* taken to the *Quires of Angels* (on the 25 of April 1660) at the close of that *Land-Hurricane* of ours (whereof that *dismal apparition* was only a *faint Emblem*) he gave thereby too literal a completion of his *Dream*, and the unhappy credit of bordering upon *Prophecy*.

*Such* kind of *Dreams* may be confidently recited, since resembling the apprehensions of men *awake* more than the *blind Visions* of the *Night*, and suggesting something of *special remark* and *duty*, they may be heard with *delight* and *profit*: But *inconsistent Rapsodies* of *Non-sense* (such are most *Dreams* of *lewd Plebeian* people, whom *good* and *learned* men excell in *Vertue* and *Wisdom*e, even when they are (y) *asleep*, our *profici-*

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(y) Vide Aristot. Eth. lib. 1.

*ency* in *both* being discernible, in the opinion of (z) Zeno, by the *coherence* and *cleanliness* of our *Dreams*) are to *vanish* with our *sleep*, and to be buried in *silence* and *oblivion*.

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(z) Plutarch lib. de profectu in virtute.

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CHAP.

CHAP. V.

*Of the Abuses of the Tongue, comprehended under the general Title of Falshood.*

**T**O forge *Untruths*, is a *vainer* and more *intolerable* misdemeanour than to recount *Dreams*; for *Dreams* commonly are founded upon something that had a *real* existence before, but a *Lye* never had so much as the *shaddow* or *appearance* of it; for 'tis like the *Phænomena* of the *Heavens*, or a *Castle* built in the *Air*, and has its Being no where but only in the *Contrivers Brain*. *Truth is the beginning of Heroical Vertue*, says a (a) *grave Author*; 'tis the most (b) *lively* resemblance and imitation of him who is *absolutely perfect*; 'tis the *bond* and *cement* of society,

(a) Clem. Alexandr. lib. 6. Strom.

(b) Pythagoras apud Ælian. lib. 12. Var. Hist.

a Vertue compos'd of *aimableness* and *divine* features: but a *Lye* is *unreasonable*, and *ugly* as the shadows of the night; and therefore *Mythologists* describe *Pan* the son of *Mercury*, (who was the *God* of *Speech*) with the upper part like a *man*, and the lower like a *beast*, to signify that *Truth* is *fair* and *comely*, but a *Lye* *squalid* and *deform'd*. *Simonides* and *Cicero* call it *Injustice*, and so it is; a violation of that *tacite universal contract* of *Mankind* implied in all their *Commerce* and *Intercourses*: 'tis the *rust* and *bane* of *Conversation*; and it *disgraces* a *Man* when 'tis found out, and (c) few have so good *Memories*, and carry the matter so *cunningly*, as to go long *undiscovered*; for though it walks in a *Mist*, and puts on the *Mantle* and

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(c) Ψευδόμενος ἑδεῖς λανθάνει πολὺν χρόνον.  
Menander.

Πολλοὶ τοὶ κίβδηλον ἐπὶ κλοπῇ ἦθος ἔχοντες  
Κρύπτουσ', ἐνθέμενοι θυμὸν ἐφημέριον.  
Τέτων δ' ἐκφαίνει πάντων χρόνος ἦθος ἑκάστου.  
Theognis.

*mask*

*mask of Truth*, and so may pass for it a while; yet it will in tract of time betray it self by its *disorderly* motions and *cloven* Feet: and then it breaths a cloud of *Infamy* upon the Reputation, and renders the *Parent* obnoxious to a large measure of *contempt* and *scorn*, a *severe*, but withal an *equal* punishment; he will be banished all *honest* Company, and no body will give Credit to *any thing* he shall say, be it never so *true*, upon the *bare* Authority of his *Report*, nor regard his words more than a mouthful of *fugitive* breath; nay, every Syllable he speaks will be *suspected*, unless it amounts to the force of an *undeniable demonstration*.  
 (d) *Poggius* lost the fame of a good *Historiographer* by extolling *all* the Actions of the *Florentines*, and dispraising their *Enemies*; and the

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(d) *Dum patriam laudat, damnat dum Poggius hostem:  
 Nec malus est civis, nec bonus historicus.*

Sanazar. Epigr. 1.  
 Shep-

*Shepherd* that abus'd the neighbourhood with a *false* clamorous complaint that the *Wolf* had invaded and scatter'd his Flock, to his great damage, was not *believ'd* afterwards when it was *really* so. And the worthy *Sir Henry Wotton* incurr'd the displeasure of *King James* by a *facetious* Sentence of *innocent* meaning, that was capable to be interpreted in favour of *Falshood*, and by the *malicious* wit of *Scioppius* was perverted to the *harsher* sense (e) [*An Ambassadour is an honest man, sent to Lye abroad for the good of his Country.*] Besides 'tis an argument of a *cowardly* poor Spirit, and though it may chance to serve a *present* turn, yet it *enhaunces* the guilt of the *Crime*, and when it is *detested*, makes a man look like a *pittiful* *baffled* Fellow; whereas (f) the *brave*

(e) *Legatus est vir bonus, peregrè missus ad mentiendum reipublicæ causâ.* See his life written by Mr. *Walton*. p. 45.

(f) Ὁ μεγαλοψυχος, παρρησιαστικὸς καὶ ἀληθευτικὸς. *Aristot.* lib. 4. *Eth.* cap. 7.

and *magnanimous* person does not *sneak*, but speaks *truth*, and is *bold* as a *Lion*: And this is *apposutely* expressed in the counsel of the (g) *divine Poet*,

*Dare to be true: Nothing can want  
a Lye;  
A Fault that wants it most grows  
two thereby.*

But I would not be thought over *rigid*. Doubtless we may speak *untruths* in some cases, without being *criminal*; as we may (h) *deceive* Children to their own *benefit*, and *cheat* them into *good* manners; we may *invent* formidable *Stories* to *afright* them into *order*, and pretty *Fables* to keep them *quiet*. And no man blames *Physicians* for *deluding* *Hypocondriacal* Persons

(g) Mr. Herbert in his *Porch to the Temple*.

(h) *utilitatis eorum gratiâ multa fingimus.*

Quintil.

*ut puerorum ætas improvida ludificetur.*

Lucret.

into *chearfulness*, and a state of *Health*. The Man of *Athens* that conceited if he should make water he should drown the City; was cured by an ingenious *Fiction*, that the City was on fire, and that he ought not to stop his Urine, lest Water should be wanting in that great exigence. Nor is it surely a *fault* by a *pious fraud* to rob a man of an *erroneous* opinion, as a *Saracen Prince* did two *Eutychiean Bishops* (who asserted that the *Divine Nature* of *CHRIST* expir'd as well as his *Humane*) by *pretending* (what he knew they reckoned *altogether impossible*, and yet not so *absurd* as *their own position*) certain intelligence by letters of the death of the *Archangel Gabriel*. And (i) *Pisander*, and (k) *Andronicus Rhodius* thought it no harm to use an *untruth* as a remedy in the danger of friends, to save the

l (i) Οὐ νέμεσις καὶ ψεύδος ὑπὲρ ψυχῆς ἀγορεύειν.

(k) Ἀπάτῃ μὲν, ἀπάσεων δὲ ἐκ ἑστίν· ὃ γὰρ τέλος ἔχει τὸν ἀπάτην τῷ νοσῶντι, ἀλλὰ τὸν σωτηρίαν.



life of a Prince or a brave Patriot; and the reason of it is clear and easy, because (l) *Charity* is better than *Truth*, and every man is willing to be cozen'd into his own *Advantage*. (m) *Pliny* commends the Wife of *Cecinna Patus* for denying to her husband the death of their dear Son, which she did, lest it should make him grieve himself into his *Grave*. And upon this score (n) *Poetical Fables*, and the *parables* of *Moralists* are excusable.

But then this is to be understood warily, and practised with a great deal of *sober caution*, according to the (o) *Comedians Rule*, only when *Truth*

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(l) Τὸ γὰρ ἀγαθὸν κρεῖττον τῆς ἀληθείας.

Proclus.

(m) Lib. 3. Ep. 15.

(n) Exit in immensum fecunda licentia Varum.

Obligat historica nec sua verba fide.

Ovid. 3. Eleg.

(o) Καλὸν μὲν ἔν ἐκ ἐστὶ τὰ ψευδῆ λέγειν.

"Ὅτ' ὁλεθρὸν δεινὸν ἢ ἀλῆθει εἶπαι,

Συγγραστὸν εἰπεῖν ἐστὶ καὶ τὸ μὴ καλόν.

Sophocl. in Circusa.

produces an *insufferable* mischief; and in that case 'tis but *pardonable*, not *laudable* and *noble*. We read of *Epaminondas* and *Aristides*, that they were so *tender* in this respect, that they would not tell a *Lye* so much as in *merriment*. 'Tis indeed an *unworthy* artifice, and a *deviation* from the great *Law* of *Justice*; it perverts the institution of *words*, and involves a man in *difficulties*, and intangles him in *Contradictions*, and *perplexes* him more than a Skein of ruffled Silk; for 'tis a subterfuge that will not afford shelter and protection *long*; the guard must be *doubled*, and if that prove too weak, a *new* covert is sought; and when *all evasions* fail, the man is at his wits end, and is *confounded* with *shame*, and talks *tremblingly*, and *dreads* to look him in the face whom he has *abused*. And therefore (p) it is the part of an *honest* and

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(p) *Sapientia justorum est, nil per ostensionem fingere, sensum verbis aperire.* S.Greg. Mor. I. 10.c.27.

wise man to have no *wrinkles* and *foldings* in his heart, but (when he does speak) by *plain* words to disclose the secret recesses of the Soul; not like (q) *Tiberius*, who was an *Abyss* of *Deceit* not to be fathom'd, and us'd phrases compos'd meerly for *pretence* and *show*, and so *obscure* and *intricate* a Dialect that no body could imagine what he *meant*: For *equivocal* speeches and *mental reservations* become *none*, much less great Men. 'Twas ignobly done of *Cleomenes*, having made truce with his enemies for thirty *days*, to plunder their Country in the *night*; and of *Labeo*, when he had covenanted to yield up *half* his *Navy* to *Antiochus*, to *cut* his *Ships* in pieces, and render them *useless*; and it was a most *inhumane* thing of *Pericles*, after he pass'd his word to the *oppo-*

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*Nec artificioso ingenio, nec simplici verbo oportet, decipere quenquam, quia quolibet artis modo mentitur. S. Aug. de conflictu virt. & vitiorum.*

(q) *Verba ejus obscura, suspensa, perplexa, eluctantia, in speciem composita. Tacitus.*

*sive Army*; that he would not meddle with them if they would lay aside their *Iron*, to fall upon them and hew them down, because they had *Iron Buttons* upon their Coats. 'Tis a huge *unworthiness* for *Rulers* to lye, and therefore the(r) *Ægyptian Princes* were wont to wear a golden Chain beset with precious Stones, which they styled *Truth*; intimating *that* to be the most *illustrious* and *royal* Ornament. Add to all this (what the late ingenious (s) Sir *Henry Wotton* gave for an *infallible Aphorism* to an *Ambassadour*, who requested from him some *experimental Rules* for his *prudent* carriage in his *Negotiations*) That *alwayes*, and upon *all* occasions to speak the *Truth* is the *surest* Safeguard, both to your *Person* and *Reputation*, and the *likeliest* expedient to *accomplish* any design, and to manage your business with *success*; for (to that pass

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(r) Diodorus Siculus. lib. 2. Antiquit.

(s) Pag. 67. of his Life.

have the *degenerous* manners of men brought the world) you shall never be believ'd, and by this means your *truth* will *secure* your self, if you shall ever be call'd to account: and 'twill also put your *Adversaries* (who will still hunt *Counter*) to a *loss* in all their *Disquisitions* and *Undertakings*.

But notwithstanding that this practice is very *indecent*, and attend-  
ed with *many grand Inconvenien-*  
*ces*, yet there are some in the world  
so *deeply* in *love* with it, that they  
court it *purely* for its *own* sake, and  
are content to *espouse* it without a  
*dowry*, using it not out of a *malici-*  
*ous* intention to *injure* and *deceive*  
*others*, nor out of a foresight and  
hope that they shall procure any  
*benefit* to *themselves*, but (without  
any *real Incentive* to provoke them)  
only because it *pleases* their *vain*  
*humour*; just as debauched *Sots*  
carouse *whole* *Flagons*, not to  
F 3 quench

querch their thirst, and satisfy that just appetite which is implanted in their nature, but out of an *immoderate love* of the Liquor, and to indulge their more than *brutish sensuality*. This one would think exceeding strange; and yet I have heard of a person so notoriously addicted to this *unsociable poultry Vice*, that his friends were afraid to propound any question to him, lest they should give him an opportunity of speaking something that was not true. For my own part I could heartily wish that all such (according to the due severity of the *Persian Law*) might be wholly excluded from bearing Office, and condemned to perpetual silence.

Others, spurr'd on by *vain-glory*, are perpetually telling *Romantick* stories of *themselves*, extolling their *own* actions to the skies, and *boasting* of their *wonderful* insight in the *mysteries* both of Art and Nature; as if

if they had the (t) *monopolie* of knowledge, and that it came into the world, and should expire with them. And under this head may be rank'd those who *lye silently* without saying a word; that is, whose *conversation* and *garb* is an *untruth*; who though descended but of *mean* parents, and having nothing *extraordinary* to commend them, yet behave themselves in all respects so *loftily*, that 'tis almost *impossible* to look upon them without *disdain* and *discomposure*; and notwithstanding that neither their estate is large, nor their Family *illustrious*, yet to be sure their *clothes* shall be very *rich*, and they *load* themselves with *Rings* and *Bracelets* and all manner of *Bravery*, that you would take them to be persons of the *highest* quality in the *Nation* where they live, But this is a custome so full of *presumption* and *arrogance* (the Daughter of *Pride*, and the Grandchild of *Vanity*)

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(t) Οἷος πέπνυται, λοιποὶ σκεδὸν αἴσσει.

that it is most *intolerable* and *uncom-ly*, and therefore carefully to be *eschewed*. In some (and those not the worst constituted ) *States* 'tis forbidden by statute, both that the *rich* should be *extremely gay* and *costly* in their *Apparrel*, and mightily *vauant* it over the inferiour sort ; and likewise that the *poor* should affect a habit *equally fine* with their *richer* Neighbours ; for *each* of these is *unhandsome* and *foolish*, and not to be permitted in a *well-govern'd* Kingdome.

Let no man *insolently brag* either of his *Nobility* or his *Honour*, of his *Wealth* or of his *Wisdom*, and at every turn (as many do) rehearse his *Pedigree* and his *Titles*, and entertain his friends with stories of the brave atchievements of his *Ancestors*. For how many *worthy* actions of *Gallant* persons, with *themselves* and their *Monuments* too, are *buried* in *utter oblivion* ? How many *eminent*  
Fami-



*Families* are quite extinct and blotted out of the *Heralds Books*? What's become of the *Achimenides* in *Persia*, and the *Seleucidae* of *Syria*; the *Ptolomeys* of *Egypt*, and the *Cæsars* of *Italy*; the *Merovingians* and *Carlovingians* of *France*, and the *Plantagenets* of *England*? And what's *Nobility* (if it be not accompanied with (u) real goodness) but a bubble; and an empty name? It is no credit to be well-born, unless you be well-manner'd too; and he that has nothing but his *Extraction* and *Titles* to set him forth, is no better than

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(u) *Non census, non opes, nec clarum nomen Avorum;  
Sed magnum probitas Ingeniumque facit.*

Ovid de ponto lib. 1.

*Stemmata quid faciunt? quid prodest portice longo  
Sanguine censerì, pictòsque ostendere vultus*

*Majorum? ———*

*Nobilitas sola est atque unica virtus.*

*Malo pater tibi sit Therfites, dummodo tu sis  
Æacidæ similis, Vulcaniaque arma capeffas,  
Quàm te Therfitæ similem producat Achilles.*

Juvenal. Sat. 8.

*Nil aliud est vera Nobilitas, quàm vita huma-  
na clara virtutibus per electionem & habitum animæ  
intellectualis exterius operantis.* Upton. lib. 1. c. ult.

his Great-grand-fathers Tomb. And a plentiful fortune (if not wisely manag'd) is a great *incumbrance* and a *snare*. Money is a *perfidious* thing, and the (w) parent of *absurd* actions; for it betrays men into several *miscarriages*, which otherwise they would not have opportunity to commit. And he that *boasts* of his own *knowledge*, does but discover and proclaim his *folly*; for (if you observe it.) He talks *lowdest* that understands *least* (as the *shallow* stream makes a greater *noise* than the *deepest* river) and he who has labour'd *industriously* many years to inform his mind, will find and confess that *Motto* of a *learned* man to be most true, (x) *That the greatest part of what we know is but the least of that we are ignorant of*. Besides, he who does these things *upbraids* those who cannot derive them-

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(w) *Divitiæ parentes absurditatis*. S. Aug.

(x) *Maxima pars eorum quæ scimus, est minima eorum quæ ignoramus*. Isaacus Casaubonus.

selves from *so ancient* a Stock, and want the like *endowments* to set them off: And I assure you that's no small *disobligation*.

Nor is it any ones duty to *lessen* his own merit (though of the *two*, 'tis better to *take from*, than *adde unto it*) and therefore I don't approve of those that *undervalue themselves beyond measure*, and stoop to *sordid condescensions*, and refuse those *honours and commendations* which without all question are their *due*. This is no *vertue*, but a (*y*) *vice* opposed to humility in the *defect*, as *arrogance* is in the *excess*; and if it be a *hypocritical pretense of Modesty*, and not the issue of a *real consciousness of imperfection*, 'tis double *Pride* and *Ostentation*. To weigh down one scale that so the other may *ascend*; to use *diminutive expressions* on purpose that we may be *admir'd*; to reject a *just Character*

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(y) Φαυλοπανεργία, Aristot. Eth. lib. 4, cap. 7.  
and

and inwardly to applaud our selves for doing it; to refuse dignities and preferments out of a seeming lowlineſs of mind, and contempt of the *World*, and *under-hand* to ſtrive to obtain them, or elſe to propagate our *fame* by the renunciation, is a piece of abominable falſhood and arrogant humility, not to be endur'd. To deny the good things that are in us, or to make them leſs (the (z) Moralift tells us) is the deepeſt diſſimulation; and (a) he that accuses himſelf when he is innocent, becomes guilty by his lying. (b) Jottus that

(z) Ὁ δὲ ἔφρων ἀνάπαλιν, ἀντὶθεὶ τὰ ὑπάρχοντα, ἢ ἐλάττω ποιεῖν. Id. ibid.

(a) Cum humilitatis cauſa mentiris, ſi non eras peccator antequam mentireris, mentiendo efficeris quod evitabas. S. Aug. de verb. Apoſt.

(b) Florentiæ hoc ejus adhuc extat Monumentum. Ille ego ſum per quem pictura extincta revixit,

Cui quam recta manus, tam fuit & facilis,  
Naturæ dederat noſtræ quod deſuit arti;

Plus licuit nulli pingere, nec melius:  
Miraris turrim egregiam ſacro ære ſonantem?

Hæc quoque de modulo crevit ad aſtra meo:  
Denique ſum Jottus, quid opus fuit illa referre?

Hoc nomen longi carminis inſtar erit.

Obiit An. 1336.

famous

*famous Painter and Architect of Florence*, in the opinion of some, was scarce *worthy* of the *praises heap'd* upon him, because he forbad men to honour him, so much as to salute him by the name of (c) *Master*. But whether he did well or no, this is certain, that he who *undervalues* those things which men *generally desire and love*, certifies by that action that he *despises* others, or at least, that he does not respect them as he *ought*: And not to esteem *Glory and Honour*, which most rate at a *high price*, what is it but to *slight* their judgment who confer it, and to extoll *your self* above all *man-kind*? For no body that is in his right wits, will *contemn* that which by the *common consent* and *approbation* of the *World* has *worth and value* imprinted on it, but those that fondly imagine they have *better apprehensions*, or *choiser treasures*. The *safest* and most *prudent* course is to

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(c) Boccattius Giornata 6. Novel. 5.

keep in the middle betwixt the *two extremes*; (d) neither *insolently* to *vaunt* of any thing we are or have; nor yet to speak *contemptibly* of our *selves*; for by the *former* we *reproach* others with their *defects*, and that's *ungentile*; and by the *latter* we seem to *vilifie* their *understanding* and to *jeer* their *Vertues*, and that's *unjust*. *Ingenuity* and *Discretion* enjoin us to be as *silent* of our *own* actions as we can (and the (e) advantages of a restrain'd tongue in this case are not easily numbred) and when we are *inforc'd* to *speak* let it be *truth*, and *modestly* express'd, without any *tincture* of *pride* and *self-conceit*. And they that endeavour to please others are to the utmost of their power to abstain from a *Fault* exceeding *frequent*, that is, when their *opinion* is askt concerning any matter that

[d] *Nec te collaudes, nec te culpaveris ipse:  
Hec faciunt stulti, quos gloria vexat inanis.*  
Cato.

(e) Ως παῖ σιῶπα, πολλ' ἔχει σιγὴ καλὰ.  
Sophocles.

is propounded, they must not *fumble* with their *Buttons*, and suffer themselves to be *oppressed* with an *unseasonable Bashfulness*, so as to talk *fearfully*, and to move their Body up and down all the while, as if they were in *pain*, and to look *sneakingly*, as though they had lately committed a *theft*, or some other *shameful Crime*, and were doing *penance* for it; and to *preface* what they have to say with *tedious* and *insignificant Apologies* [ *Sir, I hope you will please to forgive me if I do not speak pertinently to this business, for I am altogether unskilful in such things: I fear that I shall betray my own folly, and tire your patience too much, yet in obedience to your commands, I shall venture to say what I conceive of the point in hand.* ] Thus they detain the company, and protract the time with *empty preambles*, and while they are making *ridiculous excuses*, they might have answer'd the *Question*, and dispatch'd the  
the

the Case, but they must go about by many *circumlocutions* to no purpose, and are longer in *stating* and bringing it to a head, than others in *determining* it; and yet deport themselves as if they were in *bondage* and a very *uneasie* posture till they have done; and it cannot choose but be a great *trouble* to hear and see them so *concern'd*, especially if they be *learned* and *understanding* persons. And they also are *offensive* and *Hypocritical* men, that would fain seem the *worst* and *meanest* in all the society where they are; and when by the acknowledgment of every one present they ought to be seated in the *chiefest* and most *honourable* place, they'll sit *lowest*, and you cannot without a great deal of importunity and violence prevail upon them to remove *higher*; when you *intreat* them, they go back (like a *fearful* Horse that has been newly *beaten*) and put all out of *order*, especially when they



Chap.V. COURTIER. III

they come to a *Door*, for they'l by no means go *before*, but make *long* speeches, and *wheel about*, and *defend* themselves with their *Hands* and *Arms*, and make *odd faces*, and you must *quarrel* and almost *fight* with them before you can get them *on*; and this *interrupts* the *pleasure* of your walk, and sometime hinders *important* business.

But one of the most *pernicious* abuses of the *Tongue* remains still to be treated of, to wit, *Flattery*, the entertaining of a man with a *Panegyrick* of *himself*, and talking in *filthy* or *glozing* language either to *foment* his *Lust*, and kindle a spark into a flame, or else to *tickle* his *ambition*, or to serve some other *vile* end. And this is the *destruction* of all the *noble* designs of *friendship* and *conversation*; 'tis the *treackery* of *Love*, and a *deadly Pestilence*, a *tickling* a Man into a *Swoun*, and *hugging* him to *death*; a *smiling* in  
his

his *Face* and cutting his *Throat*. *Calumny* compar'd to this is *balm* and *antidote*, for he who *slanders* me gives me warning to stand upon my guard, and to furnish my self with all the weapons and artifices of defence; and *singular benefits* may be reap'd from *obloquies* and *contumelious* usages, if we study to improve them to the *richest* advantage; *Roses* grow upon those *Thorns*, and the *venom* of a *viperous Tongue* may be converted into *Triacle*. *Reproachful* language serves (like the *kind Sword* of (f) *Jason's Enemy*) to cure an *Impostume*, and to let death out of our *Bowels*. But *Flattery* fills us with *Wind* and *Corruption* till we burst, and a strong gust of *undeserved applause* quite overturns and ruins us, if we are not well balasted. He that *reviles* me, it may be, calls

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(f) Sic casu fortuito Phereo Jasoni profuit hostis, qui gladio vomicam ejus aperuit, quam sanare medici non poterant. Cic. lib. 3. de natura Deorum.

me *Fool*, but he that *flatters* me (if I take not heed) will *make* me so; and 'tis like that kind of *Lightning* which melts the Sword without finding the Scabbard; this *subtil poyson* steals insensibly into the very Bones, and drinks up the Marrow, and yet never breaks the Skin, but pleases it with a soft and gentle touch. And this is the unhappy Lot of great Personages, a Disease that reigns in the Courts of Kings; Poor men live out of the reach of its *infection*, it visits not the humble Cottage: for who ever yet thought it worth his pains to stoop so low as to *flatter* a Beggar? The Servants of *Dionysius* the *Sicilian Tyrant* counterfeited themselves half-blind, and run one against another, and overturn'd the Meat as it was serv'd to his Table, because he was short-sighted; and in *Alexander's* House a *wry-neck* was a Mode of Gallantry. Great Men rarely see their Faces in a true Glass: What they

speak

ſpeak ſhall be ſure to be commend-  
ed, and every thing they do will be  
extoll'd, and their *infirmities* are  
magnified (as the *Egyptians* adoi'd  
the very *puđenda* of their Priests)  
'Twas notably ſaid of *Carneades*,  
That *Princes* are ſeldom dealt *truly*  
with, but when they are taught to  
ride the *Great Horſe*, becauſe the  
proud Beaſt is not capable to learn  
the *Art of Diſſembling*, nor does he  
know how to diſtinguiſh betwixt  
men, but will as ſoon throw an *Em-  
perour* as a *Groom*. I ſuppoſe, I  
need propound no other Argument  
to diſſwade you from practiſing  
ſuch *baſeneſs*, but only this, That it  
is a *low-ſpirited vile* thing. A *Pa-  
raſite* is the *verieſt Slave alive*; 'tis  
more *eligible* to tug at an *Oar*, or  
to dig in the *Mines*, or to *hew* in the  
*Quarries*, than to *cringe* and *fawne*  
and *tempt* to *miſchief* for a little  
Money; to be a perfect *Votary* to the  
*Humour*, and a *Pander* to the *Luſt* of  
any, and ſo to ſell at once *Integrity*  
and

and *Freedom*, and that at a *cheap* rate too, for a *Purse of Gold*, or a *small Pension*, nay, sometimes only for a *morsel of Bread*. He who does so, has nothing that he can properly call his *own*, all his *Faculties* and *Passions*, *Appetites* and *Desires*, *Gestures* and *Behaviours*, *Words* and *Actions*, *Thoughts* and *Looks*, being entirely dedicated to the *service*, and too often to the *ruine* of another. And he is well enough describ'd by the *Poët*, to be a (g) *Beast that is all Belly*, casting his eye round about, watchful, ugly and deceitful, and creeping by the assistance of his *Teeth* which feed him, and kill them that reach him *Bread*. (h) Be as *complaisant* as may consist with *Innocence* and *Discretion*; but to run into *vice* and *pain* to avoid the opinion of an *uncivil* man, is the part of a *fool* and a *coward*, and of one that does not understand

(g) Γαστήρ ὅλον τὸ σῶμα πανταχῇ βλέπων  
Ὁφθαλμός, ἔρπων τοῖς ὀδόντι θήριον.

(h) Δεῖ μὲ συμπατεῖν τοῖς φίλοις, ἀλλὰ μέ-  
χρι θανάτου. Pericles apud Agellium. l. 1. cap. 3.

what belongs to *civil society*. And this consideration leads me to discourse concerning *Complementing*, to which (because it is a Subject that affords various matter) I shall allow a distinct apartment.

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CHAP.

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## CHAP. VI.

*Of Ceremonies and Complements.*

**C**eremonies, as we call them (a) (i) word borrowed from another language, for we have none in our own to express them by; an (k) evident argument that they were not known to our *Forefathers*, since they were not able to give them a name) I say *Ceremonies* (as they are us'd or *abus'd* rather) for their *vani-*

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(i) Ceremoniam alii ab oppido Cære dictam existimant; alii à caritate dictam judicant. Fest. Cærus veteri linguâ sanctus, à quo Ceremonia. Nonnulli à Cerere Ceremonias (Apell. lib. 4. cap. 9. propterea Glossar. Ceremonia *ἀνῆντρία*. Scal. ad Fest. Sciendum ὄρῳα apud Græcos dici Sacra omnia, sicut apud Latinos Ceremoniæ dicuntur. Servius in 4. Æn. Vocem ab Hetruscis acceptam puto, quam ipsi à Chaldaïs, à ארד orare, invocare

(k) Eodem modo arguit Cicero, lib. 2. de Oratore, ubi postquam prolixè egit de voce Ineptus, hæc subjungit: Hoc vitio cumulata est eruditissima illa Græcorum natio. Itaque quod vim hujus mali Græci non vident, nè nomen quidem ei vitio imposuerunt. ut enim quæras omnia quomodo Græci ineptum appellent, non reperies.

ty, in my judgment, come not far behind either *Dreams*, or *Lyes*, or *Flattery*; and therefore I conceiv'd it not amiss to joyn them together in this *Treatise*, and to deliver my sense of them, now that a fit occasion is offer'd. 'Tis certain that those solemnities which *Priests* use in performing the Sacred Offices of Religion, are properly styl'd *Ceremonies*: The *Romans* (as (l) *Polydore Virgil* assures us) call'd all *Divine Worship* by this Title; and afterwards when men began to salute one another with great appellations of *Dignity* and *Dominion*, and by several artificial gestures to exhibit mutually

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(l) Romanis placuit omnem divinum cultum Cere-  
monias appellare, à Cæritibus Hetruriæ populis. Ii  
enim olim captâ urbe Româ à Senonib. Gallis, sacra  
Romanorum à Vestalibus inveccta perbenignè rece-  
runt, usque eoque servarunt, dum patria à Camillo esset  
recuperata (sicut Liv. lib. ab urbe cond. 5. latè de-  
monstrat) cujus beneficii Quirites memores, postea  
omnia quæ ad Religionem colendam pertinerent, Ce-  
remonias nuncuparunt. Polyd. Virg. lib. 5. de In-  
vent. Rerum cap. 12.



more *reverence* than perhaps was convenient, to *bow* the *head*, and *kiss* the *hand*, as if they were *officiating* at an *Altar*; 'tis probable this word was translated from its *native* to a more *profane* signification, and either because of the *near resemblance*, or else by way of *contempt* and *scorn*, these *phantastick mockeries* of *veneration* were term'd *Ceremonies*; just as *Banquets*, by a like *impropriety* of speech, were in *derision* nick-named *Triumphs*.

This custome then without doubt derives its *original* not from *us*, but is of *forein extraction*, and by *insensible degrees stole in* and *planted* it self amongst us, and is now become so *predominant*, that it has almost rooted out *all ingenuous simplicity*, *honest faithfulness*, and *true generosity of spirit*, and corrupted these *noble and useful virtues* into *empty formalities*, and *superfluous words*, and *specious pageantry*

and *pretences*. Not that I in the least condemn those *external usages* and *decent applications*, which *civiliz'd* people have ever practis'd in *all countries*, and *ages* of the world, to procure and reciprocally to demonstrate *inward affection* and *respect*; for no man is obliged to be a *sloven*, or a *clown*: But if we consider that *now a-dayes* they are made to consist in *nothing* but *trifling forms*, and *counterfeited addressees*, and are *terminated* in a *bare outside*; and that they who delight to use them most, are persons of an *exceeding light and aëry humour*, the very *froth* of the Nation where they live; and (which *disparages* them not a little) that they are *commonly* imployed to *unworthy* purposes; we shall be enforced to conclude, that they are expressions not so much of *honour* and *reverence*, as of *deceit* and *baseness*, contriv'd to *abuse*, and sometimes to *destroy* with the less *suspicion*. But that I may not seem to pass  
sen-

sentence *rashly*, and to be *rude* and *unjust* in my determination, I shall range all *Ceremonies* and *Complements* into *three* several ranks and orders, according to the various ends whereunto they are design'd, and discourse of them apart; and when I have done so, 'twill I presume, be easie to distinguish the *innocent* from the *guilty*. They either aim at *profit* and *advantage*, or are the issue of *vanity* and *ostentation*, or else proceed from *courtesie* and a *due esteem* and *regard* of those towards whom they are directed.

Some are intended merely to *deceive* and *undermine*; and such are so *infamous*, so *unbecoming* men of *worth* and *bravery*, that they are *infinitely* to be *abhorr'd*. In this kind *Flatterers* (of whom I have spoken in the preceding Chapter) chiefly offend, who, like the *Parthian* horsemen, ride *one* way and shoot the *clean contrary*;

*Or not unlike to Barge-men when  
they row,*

*They look another way than that  
they go.*

These put on the *show* and *guise* of *Friendship*, and conform in every instance to the *Appetites* of *Great Personages*, and truckle under all their commands, not to do them *real service*, nor that they may compass their *good opinion*, but only that they may *insinuate* into their *purses*; not to *gratifie*, but to *delude* them. And notwithstanding that this vice may happily be *delightful* for a time, yet the *sweetness* of it is *deadly poison*; 'tis *abominable* and *destructive*, and not at all becoming *good natur'd* and *well mannered* men, for 'tis neither *lawful* nor *gentile* under the *colour* of *pleasing* to *hurt* another for *our own benefit*, and as often as we do so, we call our selves *perfidious Villains*; what are such *Ceremonies* and *Complements* but *pernicious Lyes*, guilded and

and varnish'd over with the gloss of *Truth*, and most detestable treacheries? And tell me, can there be any thing more dishonourable and vile than to *caress* and *fawn*, when inwardly you resolve to *worry*; to usher in *destruction* with soft language, and to *stroak* him gently whom you design to *smite* under the *fifth* rib never to rise again? to bring a man a *present*, that you may get a fair opportunity to *stab* him? And yet 'tis ordinary (for *Courtiers* too, they say, who should be patterns of *heroick* actions) like the *serpent*, to *crouch* and *bend* in all the flexures of a *sweet* compliance, and instantly to *hiss*, and *turn tail*, and *sting to death*; to cut ones throat with a *clean* knife, or a keen *rasour* fet with *oyl*; like the *Chirurgion* who wrapt up his lancelet in a *sponge*, with which whilest he *smooth'd* his patients side he made a *deep incision*; to cry, *your most devoted humble servant*, and *enclasp* him in their

*arms* (as if they meant to admit him into a full possession of their *heart*) whom they *revile* and *curse behind his back*, and study by all arts and stratagems they can devise *irrecoverably to mischief*. But these justly merit to be reckon'd in the number of the very worst sort of men, being the most *ignoble* and *dangerous* kind of *enemies*; for to be a *professed open adversary* has something of *gallantry* and *favour* in it (such, like the lightning before the thunders, give us warning to arm and prepare for the assault) but to *betray* with a *kiss*, and to *preface* *ruine* with an *appearance* of *civility* and *kindness*, is the most *wretched* and *barbarous inhumanity* imaginable. That *Brutus*, *Cæsars* great *confident*, should have a hand in the *conspiracy* against him, wounded him *deeper* than the *fatal* dagger: (m) *What thou, my Son?* were the words with which he breath'd out

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(m) Καὶ σὺ τέκνον; Sueton. in vitâ.

his *life*. In all your *civil addressees* then be sure you observe this caution, *Let not the Courtier in you supplant the Friend.*

Sometimes a *light phantastick* humour is the parent of *Ceremonious* applications; and these I call *vain* and *foolish*, because they consist in *idle words*, and *high-swoln* encomiums, and *pompous* titles, and *mimical* gestures, and are not seconded with *real* performances, but vanish into *empty* air. And if we consider them aright, and make an *estimate* of them by the rules and proportions of *solid* value, we must needs confess that they are so far from being *testimonies* of *true honour* and *sincere affection*, that they are nothing else but an *industrious fond mispense* of *time* and *breath*: For, if you mark it you will find, that those who take *greatest delight* in them, and are the *completest masters* of *this Art*, are commonly persons that have

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only

only a *gay out-side* to recommend them, but not one *dram* of *internal weight* and *goodness*; and that they bestow them in the most *liberal* measure upon those they *least respect*, and would not willingly come near; for *intimate acquaintants* and *dear Friends* are usually treated *freely*, and without the charge or trouble of *tedious circumstances* and *forms* of *Couriship*. And upon this *double* account it is, that such *words* and *phrases* have lost their *primitive force* and *virtue*, and are almost degenerated into *inarticulate sounds*, and by being *continually abus'd* (like a sword whose *Edge* is *turn'd*) are able to make no *deep* impression; so that we are not concern'd *acurately* to examine the *just* importance of every *tittle*, nor to pass the *same construction* upon *them* we do in *cases* of greater moment. And this is *clearly manifest* by what happens every day; for if by *chance* we light into the company



pany of some we never saw before, and an occasion of discourse be offer'd, we don't stay to make a *strict* search into their *dignity* and *profession*; but rather than seem to *undervalue* them, confer *titles* upon them beyond the *merit* of their *place* and *birth*, and at a venture call him *Sir*, and her *Madam*, that wear good clothes; though afterwards the *one* prove but a *Taylor*, and the *other* a *Chambermaid*. And truly as the matter now stands with us, we must be *prodigal* in our communication of *names* of *honour* and *respect*, for 'tis grown the *fashion*; and *custom* bears a *mighty* sway in *all* affairs of *this* kind: And notwithstanding that it is *meerly* a *specious* pretence, and a *vain* ostentation of words, which signify *nothing* at *all* to *any* real purpose; yet it is not for *you* or *me* to assume the *privilege* and *boldness*, so much as to attempt an *abrogation*. Nay, when this is not so much our *private* fault,

fault, as the crime of the *Age* and *Nation* wherein we live, we are bound to *conform*, as far as we may, without *dishonesty* or *notorious folly*: But then if we do it out of *pure choice* we are *hugely* to blame, for we publish the *infirmity* and *lightness* of our mind. To this end, it will be *useful* to resume what I laid down at the beginning of this Chapter; That *Complemental* addressies are not *intrinsically* and in their own nature *necessary*, but rather *unprofitable* and *cumbersome*; and if by *common consent* it could obtain that they might be fairly laid aside, all *business* would be more *expeditely* dispatcht; but *every* place is infected with this *itch*; and since this practice is worn into a *Custom*, and almost establish'd into a *Law*, we must submit to the *exercise* of it (though some things in use at *present* perhaps were *formerly* interdicted, and are *irksome* to a *generous* and *noble* disposition) yet so as not to do  
the

the least *violence to veracity* and *prudence*, or go a *hairs-breadth* beyond the limits of *moderation* and *sobriety*, which may best be defin'd by the *judgment* and *example* of the most *discreet* and *grave* men.

A certain *King* named *OEdipus*, being forced out of his own country, repair'd to *Athens* to *King Theseus* for shelter and protection from his enemies, who pursued him to take away his life: when he came into *Theseus's* presence, he suppos'd that he heard him speak to his *Daughter* (for he was blind) whose voice he knew, and therefore neglected to salute the *King*, and (his bowels yerning) turn'd him to embrace his *Daughter*. Assoon as he apprehended his error (the eagerness and ecstasie of his joy being somewhat abated) he began to make a large *Apology* for himself upon the account of paternal affection. But the wise and good *King* would  
not

not suffer him to proceed, but interrupted him with these words ; *Be of good chear OEdipus, for (n) I study to make my life famous not so much by splendid appearances and the applauses of others, as by mine own illustrious acts of solid Vertue. (o) Cicero gives a special caution that we should not prefer Socrates above Cato (notwithstanding that the Oracle of Apollo pronounc'd him the wisest man upon earth) because Cato was commendable for his deeds, but Socrates only for his sayings. And Orlando the Nephew of Charles the Great is worthily extoll'd by (p) Ariostus an Italian Poet, in that he was fuller of goodness than of words, more ready to*

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(n) Οὐ γὰρ λόγοισιν τὸν βίον περὶ δαίζομεν, Λαμπρὸν ποιεῖσθαι μᾶλλον, ἢ τοῖς δρωμένοις. Sophocles in Oedip. Colon.

(o) Cave Catoni Maximo & spectato viro ne istum quidem, quem Apollo sapientissimum judicavit, anteponas ; Hujus enim facta, illius dicta laudantur. In Lal.

(p) Perche Orlando à far leopre virtuose,  
 Più che à narrar lepoi, sempre era pronto.  
 Cant. 2.

*practise*

*practise* than to *boast* virtue, to do well than to *talk finely*. These instances deserve to be *remark'd* and *engrav'd* upon every man's mind in *indeleble* characters. But the *sawning* *profane* complement of Teridates to Nero was most *odious* and *intolerable*, (q) [I, my good Lord, descended of Arsaces, Brother to Vologæsus and Pacorus, am intirely at your service; and I am come unto you, as unto my God: adoring you even as I would Mithras (that is the (r) Sun, the Persian Deity: ) My self and Fortunes depend upon you, and shall be dispos'd as you think fit.] For although it may highly please men to be *honour'd* and *courted* by others, yet if they perceive that it is *constrain'd* and *merely artificial*,

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(q) Ἐγὼ Δέσποτα Ἀρσάκης μὲν ἑκτονος — καὶ ἦλθον τε πρὸς σε τὸν ἑμὸν Θεόν, προσκυνήσων σε, ὡς καὶ τὸν Μίθραν, καὶ ἔσομαι τῷτο, ὃ τί ἂν σὺ ἐπι-  
κλώσῃς. Dio.

(r) Μίθρας ὁ ἥλιος παρὰ Περσῶν. Hesych. Πρῶ-  
τος παρὰ Περσῶν Θεός. Strabo.

they do not only take it *unkindly*, but resent it as a *gross affront*: And well they may, for such *insinuations* and *flatteries* (besides other *infirmities* they labour with) have this *defect* discernible in them, that those *cogging dissemblers* plainly declare, that they believe them whom they entice and endeavour to intrap, to be so *vain* and *arrogant*, and withal so *dull* and *stupid*, that it is no *difficult* matter to *catch* and *deceive* them. Nor can *soothing complementers* easily conceal their *baseness*; for their *visards* are grown so *thin*, and *themselves* so *transparent*, that a *short-sighted* man may *pierce through* them, and *detest* and *baffle* their *stratagems*. Adde to this, that *Ceremonies* are exceeding *troublesome*; and yet there are some who make a *trade* and *merchandise* of them, and *measure* them out at certain *rates*: One shall have a *pound*, and another it may be but an *ounce*; this man shall be treated *familiarly*,

*miliarly*, and that at a more *remote* distance; one shall be placed in a *great* chair, and another must be contented with a *meaner* seat. But 'tis *vile* and *improper* that *significations* of love and respect should be expos'd to *sale*, and made *vendible* commodities; and they who use *complements* out of a *fond affectation*, and to serve other ends than those of *civility* and *Friendship*, demonstrate themselves to be persons of a *light phantastick* temper, and of *very little* imployment. The Soul is a *mighty busie* thing, and, if it be not exercis'd about *serious* affairs, 'twill exert and spend its activity upon *trifles*; And because these *formalities* are represented to their (s) eyes, and have a *pretty aspect*, and look like marks of *singular education*, and are not *hard* to be

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(s) Segnius irritant animos demissa per aures,  
 Quam quæ sunt oculis commissa fidelibus—  
 Horat.

*compass'd*, they addict their minds extremely to the *study* of them; but matters of *weightier* concernment they can by no means endure to *learn*, they are too strong for their effeminate understandings to encounter. The highest attainment of these puff-paste Gallants is to congee after the newest French fashion, and cry, Your most faithful servant, My Lord, and swear with a bone-grace: Pitiful pieces of pageantry, that have a plausible outside, but no solidity within; like those Apples (t) Tacitus and other Writers make mention of, that appear lovely, but upon the lightest touch fall to ashes; or like the Ægyptian Temples that

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(t) *Cuncta sponte edita, aut manu sata, sive herbâ tenuis aut flore, seu solitam in speciem adolevere, atra & inania velut in cinerem vanescunt. Histor. lib. 5.*

*Poma oculis tenuis, contacta cinerescunt. Tertull. Apol. cap. 40.*

*Præ se ferunt speciem quidem maturitatis, Cæterum speciosæ cutis ambitione favillacea intrinsecus fuligo absconditur, quæ vel levi pressa tactu fumum exhalet, & fatiscat in vagum pulverem. Solin Polii Histor. cap. 36.*

are



are beautified with fair *Frontispieces*, but if you search into them, nothing can be found, save only a *Crocodile*, or a *Cat*, or some such petty *sneaking Deity*; do but come near them, and like the *sensible plant* they contract their leaves within the stalk, and shrivel up to nothing; and heartily wish that the whole commerce and intercourse of humane society might extend no farther than these *specious Ceremonies*. And there are not a few in the world who put on *artificial modes* and garbs, to hide the *deformities* of a *rugged*, and *slovenly*, and *narrow* disposition, and entertain you with *Complements*, because they are not able to talk *pertinently* upon any *material* subject (just as some men (u) swear, only to fill up the *vacuities* of their *empty discourse*) considering that if they should be as *perverse* and *brutish* in their *outward de-*

(u) Πρὸς ἀναπλήρωσιν τῶ λόγου. Hierocl. in Pythag. aurea Carm. p. 33.

portment, as they are *internally* in their *nature*, their *company* would be an *intolerable burthen* to all with whom they do *converse*. This then I confidently affirm (and your own experience will attest it) that they who delight *excessively* in using *superficial formalities*, do it for one of the *two* reasons before recited; and that not many like to be *tyed up strictly* to a *Ceremonious* behaviour, for it hinders them from living according to their own *inclination*, and deprives them of their *liberty*, which every man is apt to *value*, as one of the most *desirable* possessions upon earth.

And now having advanced thus far, it remains that I treat of such *Ceremonies*, as we are in *Duty* obliged to perform. *These* are by no means to be *laid aside*; for the omission of a *due* payment of *them* does not only *displease* but *injure* others, and oftentimes it comes to pass, that there arises a *quarrel* not  
to

to be decided but by *the sword*, for this cause, that one took the wall of his *Superiour*, or did not give him that *respect*, as he passed by, which of *right* belong'd to him. (w) *Custom* is a *second nature*, and we see (x) it *prevails* upon men more than the *commands* of their *parents*, and the *persuasions* of their *friends*, the *statutes* of the *Nation*, and the *institutions* of *Religion*; and in things of *this* kind, it has *almost* the *force* and *obligation* of a *Law*: Wherefore he that calls persons of *high* rank and *quality* by *vulgar* names, and accosts them in the *same* terms as he does *rustical* people, *disparages* them and is *uncivil*. It is not fit to speak in the *singular* number (much less to place *Religion* in do-

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(w) Ἡθὴ ἐπικτητοὶ φύσεις. Galen.

καὶ γὰρ τὸ εἰθισμένον ὡς περ πεφυκὸς ἥδη γίνεσθαι, ὁμοίον γὰρ τὸ ἔθος τῇ φύσει, ἐγὼ γὰρ τὸ πολλάκις τῷ αἰεὶ ἐστὶ· ἐστὶ δὲ ἢ μὲν φύσις τῷ αἰεὶ, τὸ δὲ ἔθος τῷ πολλάκις. Aristot. Rhet. lib. I. cap. II.

(x) Κραδυνθέν ἔθος γένεσθαι, καὶ φύσεως καὶ θρεσκέας ἐστὶν ἰσχυρότερον. Nicet.

ing

ing so) to a man of *worth* and *dignity*, that is in the (y) *English* phrase, to *Thou* him; for this is esteem'd a great *indignity*, when it is not a mark of *familiar* acquaintance. And if the fashions of other Countreys and ages have been *different*, this concerns not *us*, nor are *we* to dispute whether of the *two* be more *suteable*; it being *convenient* that we should comply with *those* *Customes*, not which are *absolutely best*, but which are *at present most in use*; as we yield obedience unto several *Laws*, not because they are the most *reasonable* and *equal* that can be made, but because they remain still in their *full vigour*, having never been *repeal'd* by that Sovereign

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(y) *Cum fortè Medicus quidam Germanus egregium civem Londinensem numero singulari appellasset; velut atroci laceffitius injuriâ, Vah inquit, Tu homo Germanus, tuillas hominem Anglum? moxque velut impos animi, præ iracundiâ caput movens dirâque minitans subduxit sese. Erasmi. Chil. 1. Cent. 8. num. 26. explic. proverb. Verum improbum vel mus mordet.*

Autho-

Authority which enacted them. and if the *Case* stand thus, 'tis requisite that we diligently observe with what *gestures* and *forms* of speech it is usual at *this* day, in the place where we *reside*, to receive and salute persons of *all* sorts and *conditions*, that so we may be capable readily to discharge that debt of *honour* and *respect* which peculiarly belongs to every order. And although ('tis likely according to the manner of *those* times) the *High-Admiral* discours'd to *Peter*, King of *Arragon*, in the *singular* number, yet the style is now alter'd, and it would be *unpardonable* *sawciness* amongst us, either in *speech* or *letters*, to make address to the *King* and *Prince*, with any other *Titles* but *Your Sacred Majesty*, and *Your Royal Highness*: And as he conform'd to the mode of *his* times, so must we submit to the manners of *our own*. And these I call *Ceremonies* of *Duty*, because they receive not their

Being

being from *our will*, but from *Law*, that is to say, from a *General Custom*, which is *equivalent* in things of *this* nature, and binds us (if I mistake not) to the practice of *whatsoever* is not *prohibited*. In matters which have no *viciousness* adhering to them, but rather a *semblance* of *courtesie* and *goodness*, it seems to me very *expedient* that we should conform to that *common usage*, and not raise *scruples* and *contentions*. And notwithstanding that to *kiss*, in token of *reverence*, is properly a *Religious rite*, and appertains to *sacred* things; yet if it be *ordinary* in the *Kingdom* where we live for men to say at their approach or departure, *Sir, I kiss your hand*; or, *I am intirely at your service*; or, *I resign up my self to be dispos'd of at your pleasure*; you ought not to be *singular*, but use *these*, or *such like expressions*, as well as *others*. In *saluting* and *writing letters*, and indeed in *all instances of civil conversation*,  
you

you are to behave your self, not exactly according to the measures and dictates of *reason* (I mean, that which appears to be so to you;) much less is your own *humour* and *fancy* to be your *Guide*, but *Custom*, the *Rule* of *Decency*; and that not as it was in *former* ages, but as it is at this *present* time. And therefore it is not for you to *object* and say, *How comes such a one to be a Gentleman?* or, *Why should I give him any respect?* for if he be frequently styled *Master*, he will imagine you *scorn* and *revile* him if you call him by his *proper* name, and apply your self to him after a *Vulgar* manner. And (as I said before) these Appellations of *Lordship* and *Service* are *smooth'd* and *polished* by *continual* use, and have in a great measure lost their *harshness* by being *daily* in *every ones* mouth; and, like Herbs steep'd in water, are become so *soft*, that we have no reason to be *nice* and *froward*. I beseech you, do  
but

but consider how *ridiculous* it would be to begin letters to great Personages with [*If you are in good health it is well. I am in good health*] because the *old Latines* were wont to preface theirs so. If you will be conducted by no prescription but *this*, and go back for a pattern in all particulars to the *primitive* times, and trace Nature into her *cradle*, you must eat nothing, for ought I know, but *herbs* and (z) *acorns*, nor wear any clothes but what are made of the *skins* of *Beasts*. But then, in these we call *officious Ceremonies* a double caution is necessary to be observ'd.

First, that we have regard to the *Country* wherein we live; for all *Customes* do not *equally* agree with the constitution of *every nation*, but (whether it is to be imputed to the difference of *Soiles* and *Climates*, or to their *mutual oppositions*, or to

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(z) *Hinc in proverbio, A frugibus ad Glandes redire is dicitur, qui à melioribus regreditur ad deteriora.*



some *other* cause, I shall not undertake to determine) as the *lineaments* of mens *faces*, and the *conceptions* of their *understandings* are *various*, so are their *manners* and *deportments* too; and almost every Kingdom has its *peculiar* usages and *customary* significations of *respect*. The *Moscovities* perform their homage to the *Great Duke* by *bowing* so low, that they *touch* the *ground* with their *forehead*; The *Æthiopians* sit in the *King's* presence in token of *subjection*, standing being there a *distinctive* posture of the *greatest* *eminence* and *dignity* (as (a) some people worshipped *sitting* on their beds before their *Idols*, and particularly (b) the sacrifices of *Hercules* were celebrated by the *Heathen* *sitting*.) The *Negroes* give sign of *reverence* by *sitting*, and *leaning* with their *elbows* on their *knees*, and *covering* their *faces* with their *hands*, as an

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(a) Tertul. Lib. de Orat.

(b) Macrob. Saturnal. lib. 3. cap. 6.

acknowledgment that they are not worthy to *look* upon him. The Inhabitants of *Japan*, out of the perfect *enmity* they bear to their neighbours of *China*, *salute* one another by putting off their *shoes* or *sandals*; and (to mention no more) the *French* and *Spaniards* (though near in situation, yet) are as distant in their *modes* and *behaviours* as *East* and *West*, The *English* (as likewise several other people) *uncover* the *Head* (which is the principal member of the body) in sign of *honour* and *veneration*, and to shew their readiness to *listen* to (for by putting off the hat the *ears* are *uncover'd*) and *obey* the *commands* of their *Superiors*; and *bow* the *body* in testimony of *submission*; and *embrace* one another in token of *union* and *friendship*; and \* *shake hands* to intimate a

\* *Erat & salutationis indicium dextra juncta dextra, quod apud Varronem, atque etiam apud Callimachum Aetiis habetur.*

—Cur dextrae jungere dextram  
Non datur ————— Virgil.

league and *contract* willingly to spend their fortunes and lives in a *mutual* defence; and *clap* one another upon the *shoulder* (which yet the *Turks* reckon one of the *greatest* indignities that can be offer'd, I suppose, because they *brand* their *slaves* on that part) in token of *familiar* acquaintance; and *kiss* the (c) *lips* (a *Ceremonie* deriv'd from the *Eastern* nations) an *expression* of *amitie* and *deariness*, as if they could be contented, were it possible, to *insinuate* and *melt* their very *Souls* into one another, and to be *joyn'd* together into (d) the same *Being*; and *kiss* the (e) *hand* (which is no *new* piece of *servility* invented by *modern* *Courtiers*, but an exceeding aged so-

(c) Rom. 16. 16. 1 S. Pet. 5. 14. Ἀλλήλους φιλήμασι ἀπαζόμεθα παυλάμενοι τῶν εὐχῶν. Justin Mart. Apol. 2. Osculum pacis est signaculum orationis Tertul. de Orat.

(d) Aristotel. Amicum definitabat μίαν ψυχὴν διὰ σώμασιν ἐνοικῆσαι.

(e) Job 29. 8, 9. 31. 27. τὴν χεῖρα κατὰ χειλῶν. Arrian. in Epict. lib. 5.

lemnity, borrowed from the *superstition* of the *Ancient Gentiles*, who were wont whenever they passed by a *Temple* or *Altar*, or saw any *creature* or *statue* in which they imagin'd a *Divinitie* to dwell (for in former *Times* nothing more plentiful amongst them than (f) *Gods*) in signification of *sacred reverence*, to (g) put their hand to their mouth,

(f) *Deos facitis criminosisimos quosque. Tertul. Cum portis, domibus, thermis, stabulis soleatis Assignare suos Genios, perque omnia membra urbis, perque locos Geniorum millia multa Fingere, ne propriâ vacet angulus ullus ab umbra. Prudentius.*

*Volucresque ferasque posuere Deos.*

*Porrum & cæpe nefas violare & frangere morsu. Juvenal.*

*Et Faber & Pistor mille dedere Deos. Ovid.*

(g) *Nam, ut audio, percensentibus iis qui istum novere, nuli Deo ad hoc ævi supplicavit; nullum Templum frequentavit; si fanum aliquod prætereat, nefas habet adorandi gratiâ manum labris admove. Apuleius Apolog. i. Cæcilius simulacro Serapidis denotato, ut vulgus superstitiosus solet, manum ori admovens osculum labris pressit. Minutius Felix in Octav.*

*Qui adorant, solent manum deosculari. S. Hieron. in Ruffin.*

and

and (b) *softly to mutter* some petitions to those wooden or stony *Deities*, to be propitious to them and prosper their affairs. Every custom and Ceremonie is not *fit* for all places; those which well become *Naples*, a City abounding with *Noble-men* and persons of greatest *eminence*, would not suit at all with *Luca* or *Florence*, which consist for the most part of *Merchants* and *Tradesmen*; so that if the manners and fashions of the *Neapolitans* were translated to *Florence*, they would look like the cloathes of a *Giant* upon a *Pigmy*, a huge deal too *big* and *combersome*; as, on the contrary, those the *Florentines* use would sit upon the *Neapolitans* (according to the (i) *old Greek Proverb*) like armor taken from a *Pigmy* upon the

(b) *Ecce lacu medio sacrorum nigra foveilla,  
Ara vetus stabat tremulis circumdata cannis:  
Resistit, & pavido, Faveas mihi, murmure dixit,  
Dux meus: & simili, faveas mihi, murmure  
dixi* Ovid.

(i) Ἀρεθίνα πυγμαῖα κολάσῃ ἐφαρμόζειν. Suidas ex Philostrato.

trunk of a great *Colossus*. And notwithstanding that the *Noble Venetians* in regard of their publick offices honour one another in an extraordinary measure, it is not therefore convenient that the Inhabitants of (k) *Rovigo* or (l) *Asola* should use the same solemnities and mutual observance; although (if I rightly remember) the whole *Vicinage*, whether through their abundance of idleness, or out of an ambition to imitate their mistress the City of *Venice* (as every one is apt to tread in the steps of his Lord, when perhaps he can render no reason why

(k) *Rhodigium oppidum Venetiæ amplum in quodam quasi Isthmo positum inter Patavium & Ferrariam, sedes Episcopi Hadriens. à Ferraria 25 mill. pass. ab Hadria 20. patria Cœlii. de quo lib. 3. Itiner.*

*Rhodigium petitur, variis tibi cognita, Cœli,  
In studiis natale solum—*

Vide Leandr. Descript. Ro. magnæ di la dal Pop. 353. Edit. Venet.

(l) *Castellum in territorio Veneto. Consule eundem in descript. Marcæ Trivigianæ, p 481.*

he should do so) practise the *like formalities*.

Secondly, we must have respect to the *occasions, age, and condition* both of *him* towards whom we exercise these *Ceremonies*, and also of *our selves*. It behoves us when we meet with men *distracted* with *urgent affaires*, not to *detain* them with *frivolous Complements*, but to *break off* as soon as may be, and to *intimate* our mind by *dumb signes*, rather than *stand* to *express* it by *tedious harangues*. This they understand well how to do in the *Court of Rome*; but in many places *impertinent discourses* and *unseasonable applications* (besides that they create no *small trouble*) are a great *hindrance* to the dispatch of *serious business*. You may observe frequently that a person of quality, who has but a *little* time to spare from his *weighty* employments, will cry to one of *meaner* rank, *I pray be cover'd*; and he, after he has scraped I know not

how many legs, at length answers; *My Lord, I am very well, I humbly thank your Honour, I have no need to put on my hat.* To whom he will reply; *I beseech you Sir; what do you mean? spare your courtesie:* But he wreaths himself into twenty foolish postures and looks simply a while, and at last with a huge deal of gravity bowing to the ground rejoyns; *I earnestly intreat your Lordship to suffer me to discharge that duty which I owe: It is not for me to presume to be cover'd before your Honour.* And this verbal strife takes up as much time as would have been sufficient for a Judge to have determin'd two or three material Causes. 'Tis true, whenever any one of low estate comes into the presence of a Magistrate, or Nobleman, he ought to give him that respect which his place merits; but if the time will not conveniently permit, let him be sparing of Ceremonies, for he that is immoderate at such a season is sure to be  
ungrate-



*ungrateful.* But neither do the same modes and gestures become *old* and *young*, men of the *highest* and of *ordinary* quality; nor is it proper for *Mechanicks* and persons of a *mean* rank to use *many*, and those *solemn* addresses to *great* ones (especially if they are *incomber'd* with *business*) since *they* are not wont to use them *often*, nor do they *delight* much in them, or exact them *punctually* from others, or indeed *mind* them, being intent upon more *serious* matters; for they seem to expect from *that* sort of men (m) *obedience* rather than *formality*: Now no *Servant* is to stand so much upon his terms with his *Master* as to *complement* him; if he does, his *Master* will imagine that he *despises* him, and calls his *power* and *dominion* in question; but he is bound *readily* to execute

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(m) Quocirca idipsum justius exigere quàm rogari, & in mercedis potius quàm beneficii loco numerari posse & debere videtur. Cic. lib. 2. Fam. Ep. 6. ad Curi-  
onem.

his commands. *This* kind of *Ceremonies* then is to be exercis'd *freely*, without the *least* *coaction*; for that which any one performs as a *real due* will be reckon'd as an act of *Justice*, not *Civility*; but he who does *more* than he is *obliged* to, purchases the reputation of a *well-bred* man.

'Twas no small commendation, in my judgment, of (n) *Aristippus*, that he knew well how to conform himself to *all times*, *places*, and *persons*; and truly he that is exceeding *wealthy*, and wants a *comely* *gentile* carriage to set him off, looks just like an *Ass* laden with *Gold*. Take the *sum* of all in few words. You must behave your self as a *Taylor* does in *making* *cloathes*; he cuts, and pairs away, and fits them to the body, so that they are something

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(n) Ἰκανὸς ἀρμόζασθαι καὶ τόπῳ, καὶ χρόνῳ, καὶ προσώπῳ. Diogen. Laert. in vitâ.

*too big* rather than *too little*, and yet not so *wide* and *ill-fashion'd* as to sit like a sack. If you are *pkanta-stick* and *profuse* in *Complements* and *Ceremonies* towards *superiors*, every one will point at you for a *vain light fellow*; nay, perhaps you will be accounted a *flattering knave* (such a one as *Colax* in *Menander*, and *Gnatho* in *Terence* are represented to be) than which there's almost nothing more *detestable*, nothing more *unbecoming* a *rational creature*: If you bestow them with a *handſom distance* upon *inferiors*, you will be styl'd *humble* and *courteous*; if in *decent proportions* upon *equals*, you will be esteem'd a *well-manner'd person*; and besides (to conclude this discourse with the words of a (o) *famous Poët*) *He who*

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(o) Μὴ δὲ πολυζήτην δαΐδες, δυνάμευες εἶναι  
 Ἐκ κούρῃ πλείστη δὲ χάρις, δαπάνη τ' ὀλιγίστη  
 Hesiod. lib. 2 Oper. & Dier.

*Gratiæ sic minimo magna labore venit.*

*Ovid. Amor. lib. 3. Eleg. 4.*

*treats men ingenuously, and converses kindly with them, oftentimes gets a great profit with a very trifling easie expense.*

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CHAP.

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## CHAP. VII.

*Of the Moderation of the Tongue in  
some other Instances.*

(p) **A** Narcharsis being asked what was the *best* and the *worst* member, answer'd the *Tongue*; 'tis the *main Instrument* of good and bad; and though it be but a *little Engine*, yet it is able (if it be not *prudently manag'd*) to do the *greatest mischiefs*; to *discompose* the *sweetest harmony*, and to *disorder* the *frame of Government*, and to *set the whole fabrick of the World on fire*: And therefore it was handsomely said of (q) *Plutarch*, that they who are well *instituted*, are taught first to be *silent*, and afterwards to *speak* to good purposes. It is not expedient to fill our discourses with private

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(p) Diogen. Laertius in vitâ.

(q) De Liber. Educ.

stories of the *misfortunes*, and *sharp censures* of the *persons* and *actions* of other men (notwithstanding that many are apt to *listen attentively* to them, and to *rejoyce* at the *calamities* of those they *envied*) for no *discreet sober* person can value the acquaintance of him who is *uncharitable* and *severe*, because he believes that he will report the very *same* things or *worse* of him behind his back, and (according to the *old Proverb*) *Every one takes care to avoid a mad Bull that has (r) lay twisted about his horn.* 'Tis an *unworthy* practice to be a *Tale-bearer*, and to *strike* at any ones good name, either *directly* or with an *oblique*

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(r) *Fænum habet in cornu.*

Horat. lib. 1. Serm. Sat. 4. de poeta Satyrico.

*Idem Romani de M. Crasso, quod acer esset ad vindictam; Et de Casare, quod Crasso fænum detraxerit, quod primus se ei acriter opposuerit. Solebant enim Rustici boum cornupetarum cornu sinistro fænum alligare, ut obvii eo signo moniti, sibi ab eo caverent.*

blow.

blow. (s) A *Detraitor* takes a secret revenge on *virtue*, and destroys the *guiltless*, roots up *love*, and undermines the *reputation* when he seems to *build it higher*. Some have a *perfidious* trick to *ruine* a man by (t) *commendations*, to praise for small things, that they may *disparage* successfully for greater; as He the *Poët* mentions in these words, (u) *Capitolinus* I know well, and we have a long time familiarly convers'd together and pass'd several mutual obligations upon each other, and I am heartily glad he is acquitted, yet I cannot chuse but admire how he should escape being condemn'd; but I'll say no more, because he is my good friend. And we read of *Syphax*, that he

(s) Κακουργότερον ἔστιν διαβολῆς ἐς τὸ πῶ. Cle-anthes.

(t) Καινὸς γὰρ ἐστὶ τις ἔτος εὐελεῖν τρόπον δια-βολῆς τὸ μὴ φέροντας, ἀλλ' ἐπαινεύσας λυμαίνεσθαι. Polyb.

(u) Me Capitolinus convictore usus amico, &c.

Sed tamen admiror quo pacto judicium illud  
Fugerit—— Horat.

made *Scipio* conceive an irreconcilable hatred against *Sophonisba* by extolling her beauty and constant affection to her Country. But 'tis extream baseness to lift a man up merely that his fall may be the heavier, and to advance him to the top of a Pinnacle with design to throw him headlong down. Some again never speak well of any, but, like the looking-glasses in the Temple at *Smyrna*, represent the fairest and best-featur'd face exceeding ugly and deform'd. And to this, *Railing* (the vice of *Boyes*, and *Women*, and effeminate men) is near of kin. 'Tis an evident testimony of want of breeding, as well as sobriety, to (w) declaim bitterly for a trifle, and to reproach almost every one we come near, and he who does so (as (x) the man in the Comedy told his

(w) Ὅτι τὸ μικρῶν ἀμαρτημάτων ἀνυπερβλήτως ὀργίζεσθαι. Apollonius.

(x) Τὸ δ' ἐπιδιώκειν εἰς τὴν ὁδὸν τρέχειν  
Ἐτι λοιδορεμένην κυνὸς εἰς ἔργον ῥόδι.



*scolding* wife ) is more like a *Dog* than a *virtuous* and *civil* Person. *Agellius* relates of a certain *Boy*, that he would give *any* that he met a *box* on the *Ear*; and (which is more strange, (y) the *Claudian Family* in *Rome* were wont *contumeliously* to handle all that fell under their power. These are *both* (z) *intolerable evils*, and (a) *destructive* of *humane society*, and differ only as *white* and *black powder*, the *former* does as *terrible execution* as the *other*, though it makes not so (b) *thundering a noise*.

(y) Quorum superbiam frustra per obsequium & modestiam effugeres. *Tacitus*.

(z) Ὡς ἄρα ἔστιν τι διαβόλῃς γλώττης  
Χείριστον ἐν ἀνθρώποις ἕτερον κακόν.

(a) Te fingente nefas Pyladen odisset Orestes,  
Thesea Perithoi destituisse amor.

Tu Siculos fratres, & majus nomen Atridas,  
Et Leda poteras dissociare genus.

*Ovid.*

(b) φιλολοιδοροῖο γλώσσης βέλεμνα ἄκρη.  
*Anacreon.*

Some

Some have an *itch* upon them to oppose almost every thing that is asserted, and mightily affect to dispute of difficult and unnecessary cases, observing no difference of time or company. But (c) this is one of the most ridiculous follies in the world, and very often proves a *scab*, and 'tis a demonstration that they are little acquainted with the temper and constitution of mankind; for all are desirous to win the prize, and (though it be (d) better to be overcome by Truth, than to subdue your Antagonist to an Error, yet) none can endure to be baffled, and triumph'd over; besides that to contradict upon all occasions, is an argument of a perverse and peevish humour. He

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(c) Omnium ineptiarum, quæ sunt innumerabiles, haud scio an ulla sit major, quam quoscunque inter homines visum est, de rebus aut difficilimis, aut non necessariis, argutissime disputare. Cic. lib. 2. de Oratore.

(d) Μὴ πά'τα νικᾶν μὴδ' αἰὲς σπεδὸν ἔχει,  
Καλῶς κρατεῖσθαι κρείσσον ἢ νικᾶν κακῶς.  
S.Greg.Nazianz.

then

then that would be *acceptable* and *obliging* in his *Conversation*, must carefully abstain from such expressions as these: *Sir, what you say is not true: I am certain the matter is quite otherwise than you relate it: You utterly mistake your self: You don't at all understand what you speak; much more from giving the Lye to any. Nor is it convenient to lay wagers at every turn (for they frequently beget quarrels, and contribute nothing towards the solution of the doubt) but rather (especially if the business be of no great moment) to yield to the affirmations of other men; for the victory seldom quits for cost, but for the most part the conquerer is indammag'd by it; it commonly happens that he who gets the better in a frivolous question, loses a dear friend, and exposes himself to several grand inconveniences, and becomes so odious that few care to associate with him, lest they should be assaulted and suffer the*

*trou-*

trouble of a *needleſſ* controverſie; but are apt to caſt dirt upon him, and to load him with *diſgraceful* names: one calls him a *ſhallow empty fellow*; and another, a *conceited opiniator*; and a third, an *impertinent obſtinate wrangler*. But if you are invited by a fair opportunity to *diſpute*, be ſtudious to manage your diſcourſe *ingeniouſly*, and to ſweeten it with *gentleneſſ* and *moderation*; don't ſet upon your *opponent* with a *fierce appetite* as if you meant to *devour* him at a *mouthful*, and were *eagerly ambitious* to *ſilence* and *overthrow* him; but if you perceive him to grow *warm* and *angry*, endeavour to (e) *aſſwage his Paroxyſm*, with *ſoft drops*; for (f) a *hot iron* muſt not be put into the *fire*, but into *Water*. None can be *conſtrain'd* to relinquish his *own opi-*

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(e) Τὸς παροξυζμὸς ἐμβροχαῖς παύειν.  
S. Ignatius.

(f) Hunc ſpectat ſymbolum illud Pythag.  
Πῦρ σιδήρεω μὴ ſκωλεύειν.

nions, nor is it equal to make your apprehension the measure of anothers, and you differ from him as much as he does from you, and whether you are in the right or wrong, is not to be determin'd by your partial self, but by sober uninteressed Judges, and the garland is to be dispos'd of as they shall think fit. And if you do but seriously consider how closely the generality of men are wedded to their own conceptions, and how fondly they dote upon the Brats of their own fancy, and how unwilling they are to be accounted Ignorant, and and withal how uncomely a thing it is to contend earnestly about a Goats beard or a lock of wooll (and truly most ordinary vehement altercations are of no higher concernment) and what a disturbance to the company; you will, I doubt not, be extremely cautious how you engage in a verbal combate. And yet so foolish are some, that they wonderfully please themselves in such conquests, as  
much

much as if they had taken a *strong fort*, or routed an *enemy* in the field; they imagine that they have gain'd the reputation of most *acute* and *subtil* men, and this prompts them to erect *Trophies* to their *own wit*, and *insolently* to *tyrannize* over all they meet, and *proudly* to *obtrude* their *counsels* upon them, and to be *angry* when they are *rejected*, and reprehend those that are not of *their judgment*, and sometimes to proceed from *words* to *blows*, and to set up a *School* to receive *Profelytes*. But we are not to presume to give advice to any unless it be to our *familiars*, and those that are committed to our *inspection*, and *strangers* that are *involv'd* in *dangers* and cannot tell how to *extricate* themselves; for 'tis an *extolling* our own *wisdome*, and *upbraiding* them with *imprudence* in conducting their affairs, and an argument that we love to *intermeddle* with *other mens business*; And yet there are  
persons

persons so *arrogant* and *self-conceited* as to undertake to prescribe Rules to a *whole* nation, and fall out with *all* that don't comply with them, and cry, *that the world is mad, and that men are giddy, and rash, and will not be rul'd by sober wholesome instructions: and that if you don't amend such and such practices you'll be undone.*

Others are exceeding solicitous to pull a *mote* out of their Neighbours eye, and in the mean time regard not the *beam* that is in their *own*; they take great pains to root up the *tares* in the *next* field, but suffer *briers* and *nettles* and all sorts of *stinking weeds* to grow and prosper in that which *peculiarly* belongs to *them*; that is, they are *severe* in correcting the *light* faults of *others*, when they *themselves* are guilty of such as *more* deserve to be reprov'd. And to be near these cannot chuse but be *unpleasant*, for every one loves his *liberty*, and hates to be  
roughly

roughly dealt with, and *magisterially* impos'd upon; and indeed this temper befits *Parents* and *School-masters* rather than *Companions*; though yet, I think, to educate Children after a more *free gentile* manner than is at present in use amongst us, would be more *reasonable* and *successful*.

(g) Make no *loud* expressions of *mirth* or *sorrow*, for both are *improper* and *tedious*. Don't therefore (as you may observe too many *inconsiderately* do) molest the company by your *singing*, or create sadness in them by telling *doleful* stories, especially if they have not any *relation* to you.

You ought not to *mock* any one

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(g) Captiva cave guttura cantuuncularum,  
His nil levius contra etiam, magisque *tristes*;  
Hos, nil quibus est perfidiosius, caveto.

*Jul.Cæs. Scal. Epidorpidum, lib. 4.*

Οὐδεὶς δὲ δύναται συνιμερύνειν τῷ λυπηρῷ ὅτι  
τῷ μὴ ἡδέει. *Aristot. Ethic. 8.*

though



though he be your *greatest enemy*, for 'tis possible you may wound him *deeper* with your *tongue*, than if you should strike him with your *sword*; and this infallibly demonstrates your *contempt* of him, because when you *jeer* and put him to the *blush*, you intend not *profit* but *pleasure* by it; and 'tis hugely *immodest*, and *ignoble* too, to take *delight* in *confounding* another, and exposing him to *scorn* and *laughter*. For instance, 'tis *unworthy* to *reproach* men either by *words* or *apish gestures* with the *infirmities* and *blemishes* of Nature, for being *blear-eyed* or *splay-footed*, of a *Giant-like* or a *dwarfish* stature, for having a *stammering* tongue or a *crooked* back; for it may be, they can no more help *these defects* than they can hinder the *rising* and *setting* of the *Sun*; and 'tis *burthen* enough to bear *them*, they need not have a *load* of *contumelies* heap'd upon them. I am not so *morose* as to condemn *Jesting* and *Rail-*  

1 lery,

lery, only I would have it bounded with these limits.

First, let not any ones *Deformity* and *unhappiness* be the subject of it; for (besides the reasons alledg'd before) 'tis a violation of the great Rule of Justice ( which *Severus* caus'd to be engrav'd on all his Plate ) (h) *That we should do as we would be done by* ; and sometimes it meets with such a *retort* as is not easily wiped off. 'Twas tartly spoken of the Emperour *Augustus* to Crook-back'd *Galba*, as he was pleading his Cause before him, and frequently urg'd that he would correct whatsoever he espied amiss in him, (i) *I may find fault with, but can't reform you* : and of another, (k) *That his Soul had a very unhandsome dwelling*.

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(h) *Quod tibi fieri non vis, alteri ne feceris.*

(i) *Ego te monere possum, corrigere non possum. Macrobius Saturnal. lib. 11.*

(k) *Ingenium Galbæ malè habitat.*

And

And of *Proclus*, (1) That he could not wipe his Nose with his hand, because the one was so big and the other so little; nor call to *Jupiter* when he snees'd, because the sound could not reach his ears, they were at so great a distance from end of his nose; and (m) *Julius* was rude towards *Mancias*, when he told him, that the look'd just like the Image painted upon the shield. But they who addict themselves to such taunts are often paid in their own coin: So when a crook-back'd fellow upbraided *Byzantius* with the weakness of his eyes, he

(1) Οὐ δύνασθαι τῇ χειρὶ Πρόκλος τὴν ῥῖνα ἀπὸ μύσσειν,

Τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέραν.

Οὐδὲ λέγει, Ζεῦ σῶσον, εἰάν τιάρῃ, ὃ γὰρ ἀκούει

Τῆς ῥινὸς, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.

Lib. 2. Floril.

(m) Jam ostendam cujusmodi sis. Cum ille Ostendit quæso; ibi ille demonstravit digito pictum gallum in Mariani scuto Cimbrico distortum, ejecta lingua, buccis fluentibus. Refus est commotus. Nihil tam Mancie simile visum. Cic. 2. de Oratore.

replied, *Thou objectest to me a humane infirmity, when thou bearest thy punishment on thy back.* And when a tall meager Venetian, who was a notable Lecher, call'd *Galeottus Martius*, Tutor to *Matthew King of Hungary*, a huge corpulent man, by way of reproach, a greasie Swine; he answer'd, *That it was better to be a fat Hog than a lean Goat.*

Secondly, Droll not upon the persons or practices of your *Superiours*, for their is both *sawciness* and danger in it. *Rodolphus* the first, *Emperour* of *Germany*, who had an extraordinary *Roman Nose*, met a prating conceited fellow in a very narrow steep place, who being commanded several times by some of the Guard to go aside, cried out, *That there was a Nose fill'd up the way that he could not stir:* At which some were incens'd, and would have kill'd him with their Halberds; but the *Emperour* laughing, turn'd his *Nose* on

on one side, and bid him pass by.  
'Twas well he was in so good a humour, otherwise the fancy had been quite spoil'd. (n) An unseasonable jest upon one-eyed King Antigonus cost Theocritus Chius both his, and his life too into the bargain, after the King had solemnly sworn that he would forgive a former crime.

Thirdly, Make not a jest of serious Matters, whether they be civil or divine. (o) It does not become

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(n) Antigonus Rex Theocritum Chium, qui jura-  
verat quod ei parsurus esset, occidit propter scomm-  
ma, ab eodem de se dictum. Cum enim quasi pu-  
niendus ad Antigonom raperetur, solantibus cum  
amicis, ac spem pollicentibus, quod omnino clemen-  
tiam regis experturus esset, cum ad ejus oculos ve-  
nisset, respondit: Ergo impossibilem mihi dicitis spem  
salutis. Erat autem Antigonus uno orbatus oculo.  
Hæc importuna urbanitas, malè-dicacem luce privavit.  
Macrob. Saturnal lib. 7. cap. 3.

(o) Cum pusillus testis processisset, licet inquit  
rogare? Philippus, tum quæsit, properans, modo  
breviter. Hic illum non accusabis perpusillum rogabo.  
Ridicule, sed sedebat judex Aurifex brevior etiam  
quam ipse testis. Omnis est risus in judicem conver-  
sus. Visum est totum scurrile judicium. Cic. 2. de  
Oratore.

a Judge to play the *Mimic* upon the *bench*, much less to exercise his *wit* upon *condemned* Malefactors, nor any one to feed his *wanton* fancy with the *sighs* and *groans* of *distressed* persons, nor an *Ecclesiastick* to fill his Auditors ears with *half-witted* quibbles and *light trash*; for it makes *Religion* become *ridiculous* to dress it up in *vain* attire, (p) and that which may pass for a *jest* amongst *Lay-men*, is *blasphemy* in a *Priests* mouth. Be sure therefore that you refrain from *polluting* *sacred* things with *profane* breath and an *unhallowed* Tongue; for this is a vast *heap* of *follies*, and urges want of good *manners* as well as of *virtue* and *sober wit*; and to make a *sport* of *vice* deserves the *stings* of *Scorpions*, and the *winding lashes* of *Furies*, or one more *tormenting* punishment. Nor will *grave secular* affairs admit of *fooling*; *Lupus* aggravated his

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(p) *Inter seculares nugæ sunt, in ore Sacerdotis blasphemizæ.* S. Bernard.

crime whilest he endeavour'd after *this* manner to excuse it [Notwithstanding that he might have defended the (q) *Laterin Castle*, yet as soon as he perceiv'd that his enemies had cast up a trench, and compass'd him about, he instantly deliver'd it up to them, saying (with an allusion to his *name*) *That it was contrary to the nature of a Wolf to be pent in folds and small inclosures*] for where there is no place for *laughter*, it is not convenient to *jest* and *trifle*.

Fourthly, Observe a *distinction* of *Persons*, and *times*, and *other circumstances*. Some are so *froward* and *waspish* that they will not endure the *softest* touch: and *that* will be taken *well* to *day*, which perchance will be reputed a *scoff* to

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(q) Hujus meminit *Leander* in descriptione regionis *Toscane*.

*morrow.* (r) *Cicero* did amiss when he plaid upon *Cato*, and was styled the *Ridiculous Consul* for his pains.

Fifthly, Beware of *Jeering* instead of *Jesting*. These two are very much *alike*, and are frequently *mistaken* for one another, differing only in the *Intention* of the *Author*, The *former* is a real *Injury*, but the *later* an innocent *recreation*. Your *jest*s may have *salt* in them, but no *gall*; or (in the words of a wise man) they must be *gentle* and *harmless*, like *pretty sheep*, not *fierce* and *snarling* like *surly Dogs*. 'Twas an *irreverent scurvy* answer that a *Gentleman* gave to (s) *P. Scipio Na-*

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(r) *In orat. pro Murena*: Vah, quam ridiculum Consulem habemus, respondit *Cato*; *Scurra* Consularis à *Vatinio* quoque dictus est.

I (s) *Censores P. Scip. Nasica & M. Popilius* cum equitum censum agerent; equum nimis strigosum & malè habitum, sed equitem ejus uberrimum & habitissimum viderunt. Et cur, inquiunt, ità est ut tu sis quàm equus curatior? *Quoniam inquit, ego me curro, equum Staius meus servus.* Visum est parum reverens esse responsum, relatusque in ararios, ut mos est. *Agellius lib.4.cap.20.* sica



*sica* and *M. Popilius* the two *Censors*, when they ask'd him how it came to pass, that his horse was such a *resty lean Jade*, and so *ill-dress'd*, and he the *rider* so *plump*, and *brisk*, and *well-habited*; he answered *That he lookt to himself, but his servant Statius to his horse*; and he was presently *disfranchis'd* for it. When one ask'd his Neighbour *what he bark'd at him for?* and he replied, *because he saw a Thief*, both were to blame; for the *question* and *answer* were equally *sharp* and *biting*. Nor must you be *bold* in your *Ralliary*, because you see *another* so. The little *Dog* in *Æsop* was made much of for playing familiarly with his *Master*, and *fawning* upon him and *wagging* his tail, and *leaping* up into his lap, when the silly *Ass* was whipt and soundly beaten for *pawing* upon him in *imitation*. You know the *Proverb*, *That one may better steal a horse than another look over the hedge*; and 'tis

an old Rule, (t) *That two may do the same action, and yet the action not be the same; not that the difference lies properly in the thing, but in the persons who perform it, and in those towards whom it is exercis'd.* Some, I know, peremptorily condemn not only the *looser*, but even (u) *all jestings*, as below the spirit of a *brave and sober man*; But this, I think, is *over-tetrical*, for I cannot imagine why (if they are not design'd to *evil purposes*) they should not be reckon'd amongst *honest and ingenious divertisements*. (w) *Aristotle* accounts them *amiable persons who are dextrous at giving and taking Jest*s. And it was or-

(t) Duo cum faciunt idem, non est idem.

(u) Non solum profusos sed etiam omnes jocos declinandos arbitror. S. Ambros. Lib. de. Offic. Verum & hæc à Sanctis viris penitus propellenda, quibus magis convenit flere atque lugere. S. Hieron. in Ep. ad Ephes. cap. 4.

(w) Οἱ ἐπιδέξιοι καὶ τῶ δοῦναι, καὶ τῶ ὑπομεῖναι. Rhetor. lib. 2.

dain'd

dain'd amongst the *Lacedemonians* by *Lycurgus* their famous Lawgiver, that young men should be train'd up in *this* practice: and if any were offended, he should be debarr'd the privilege of meddling with another in that kind. We read of (x) *Mitio*, that though he lov'd *Æschinus* beyond all expression, yet he would assume liberty to sport with and to laugh at him. And *Asinius Pollio* for his elegance was term'd the parent of witty conceits, and for his Readiness, a man of all hours. And *St. Anthony* the Father of the *Hermits*, and his Scholar *St. Paul*, and *St. Hilarion* were of a pleasant conversation: and *Suidas* tells us that the *Bishop Sisinnius* was of a festival spirit, and a gay humour, and very apt at handsome extemporary Reparties. A *Melancolick* disposition undoubtedly is the fruitfullest stock for

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*Cur non ludo aliquantisper?* Terent. *Adelph.* Act. 4.  
Scen. 5.

vice

*vice* to graff upon, whereas a *lively discourse* revives us more than the *briskest wines*, and infuses new *vigour* and *cheerfulness* into our spirits; and if it be not *sharp*, or *wanton*, or peccant in *any* of the fore-mention'd instances, we may confidently define it to be *lawful*. And a *Jest* (if it hit *right*) may do more good than *sober counsels*; as *Archee* made *King James* sensible of the great danger the *Prince* was in in *Spain*, by telling him, that *He came to change caps with him*. Why said the *King*? Because (replied *Archee*) *thou hast sent the Prince into Spain, from whence he is never like to return*. But (said the *King*) *what wilt thou say when thou seest him come back again*? Marry, says he, *I will take off the Fools Cap which I now put upon thy head for sending him thither, and put it on the King of Spains for letting him return*. And now all the scruple that remains will be of the *prudence* and *fitness* of it, and that,

I

I suppose, may be determin'd by these measures:

First, Let it not *border* upon *severity* and *derision*, and seem a *bitter* pill wrapt in *honey* (for 'tis better to be *silent*, than appear to *scoff*, and make *ignominious* reflexions) but *soft*, and *mild*, and such as is likely to minister to *harmless mirth*, and end in nothing but *peace* and *kindness*. There was no *sourness* in that of *Cicero*, when his Son-in-law *Len- tulus*, a man of *low* stature, was begirt with a very *long* sword, *Who has tied my Son to that sword?* Nor when he saw his *little* brother *Quin- tus* pictur'd in *Asia* to the *middle* with lineaments and features of too large a cise, *My half brother is bigger than my whole.*

(y) Secondly, Take care that

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(y) Turpe est *difficiles* habere nugas

Et stultus est labor ineptiarum. *Martial.*

*Lib.2.Ep.86.*

your

your *jest*s look not like the issue of *labour* and *study*, that they be not *blunt* and *forced*, and as it were *squeez'd* from your brain, but *acute* and *easy*, else not *they*, but *you* will be the *object* of *laughter*: They must be *witty fallacies*, *subtil* and *artificial*, *prompt* and *sudden*; and therefore 'tis *pride* and *folly* in *dull plebeians* to aspire to this faculty.

Thirdly, Don't delight in the *dregs* and *refuse* of wit; in *flat* and *insipid quibbles* and *clinkes*; in (2) *changings* and *ginglings* of words and *syllables*; in *scraps* of *verses*, and *senseless rhythms*; in jumbling *two* languages together, and in (a) *phantastick* returns. How *ridi-*

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(2) Philippus, Lippus, Casimirus Irus, Marcu Arcus, Vinofus Ofus, Sacerdotium otium, Musculus culus, Medicus mendicus, &c.

(a) Hos quos videtis stare hic captivos duos,  
Illi qui stant, ii stant hic ambo, non sedent.

Plautus.

Clitiphoni desperabundo roganti: quæ spes? Syrius respondet: Nos esurituros satis. Terent.

*culous*

*culous* it is when one inquires *where* such a Lord is, to reply, that he is in his cloathes: How does that wine taste? As if it were moist. How do you relish that meat? With my palate. What fish do women love most? Place. Those in the Comedian are something more tolerable, (b) Whosoever comes hither I'll make him eat my fists. Sir, I humbly thank you, I don't list to eat more to night; I have sup'd already. And again, Merc. You came hither to day with your forged shifts and a cloak of deceit. Sos. No I came with my own cloathes. Merc. But you don't say true, for you came with your feet. And that in (c) Pontanus is not hugely extravagant. A pragmatical fellow seeing a Tailor have a shining drop hang at his Nose,

(b) Quisquis huc venerit pugnoscatur. Apage, non placet me hoc noctis esse, cœnavi modo. Item, Merc. Næ te hodiè huc advenisti consutis dolis. Sos. Imo tunicis Consutis huc advenio, non dolis. Merc. At mentiris etiam, certè pedibus non tunicis venis. Plautus in Amphitri.

(c) De Sermone Lib.4.cap.2.

cried

cried out, *What a fair and precious pearl is there? Yes, quoth he, it is so, and very fit for your finger.*

Fourthly, Beware of *pride* and *vain-glory*: Don't harken what a fine sound your jests make, nor steep them in your own laughter, neither by any means permit your wit to bubble up and run over in commendations of it self, lest you become the greater Jest.

Fifthly, You must not speak or do any thing after a careless and indecent manner, or make wry mouths, or use mimical gestures, lik *Anticks* or *Morris-Dancers*, merely out of sport, and to excite laughter; for no man ought to render himself contemptible that he may please others, nor is this an Art befitting a Noble well-bred person, but only a publick Jester and a Buffoon.

Sixth-



Sixthly, Suffer not such *Toies* to *intoxicate* and *bewitch* you, and consume too much of your *time*. Don't make a *common* practice of *Jesting*, but use it *moderately*, as a *Recreation*. And truly when I have said all I can in *defence* of it, I must confess that it so nearly resembles (d) *scoffing* that I find people generally so *exceptional*, and prone to take things by the *wrong* handle, that is, to interpret them to the *harsher* sense, and likewise so apt to spend their *affections* and *precious hours* upon these *light* and *unprofitable* entertainments (besides (e) that the *profusest* laughter is the *worst* indication in the affections of the *Spleen*)

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(d) *Scommata* pene dixerim morsum figuratum, quia sæpe fraude vel urbanitate tegitur, ut aliud sonet, aliud intelligat. *Macrob, Saturnal. lib. 7. cap. 3.* Cum videas anceps omne esse *scommatum* genus, suadeo in conviviis, in quibus lætitiæ inficiatur, ita ab ejusmodi dictis facessas, & magis quæstiones convivales vel proponas, vel ipsa dissolvas. *Id Ibid.*

(e) Ὅι πλέον γελῶσι ταύτη μάλλον κακῶς ἔχει. *Irenæus.*

that

that I cannot but think fit to recommend the words of a grave person as most *wise* and *safe* (with which I shall shut up this Chapter) (f) *That if Jest* *seldome happen they are to be born, but* *never to be return'd and made a business* *of; we should rather warily interpose to* *hinder the growth and progress of the* *trifle.*

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(f) Interdum tamen si incidant, ferendæ fortassis, referendæ nunquam: magis interveniendum: cautè & prudenter *nugacitati. S. Bernardus.*

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## CHAP. VIII.

*Of several external and less hurtful Indecencies belonging to the Speech, to be avoided.*

Here are also some other things relating to *Discourse* which create *delight* (the contrary whereunto breed no small *disdain*) to wit, when the *elegancy* consists not in *quick salt jests*, but a *neat continued Speech*. 'Tis a pretty accomplishment to be able to *tell a story well*, that is, to contrive it into a *handsome method*, and to cloath it with *sutable expressions*, and to *represent* the *behaviours* and *manners* of those we talk of, so *to the life*, that the company will imagine they behold the *persons* and their *performances* with their *Eyes*, as well as hear the *Narration* with their ears; And this, believe it, is no *ordinary, mean* skill, but

but a *notable Art*, and to do it *exactly* and without the assistance of the standers by, requires a *ready apprehension*, and an *ingenious, fine, fancy*, and a *tenacious memory*, and a *graceful elocution*, and a *perfect acquaintance* with *Names and Circumstances*: and (besides all these) a *competent measure of Judgment and discretion*, to direct us to abstain from *needless circumlocutions*, and from *intangling* our discourse with *long Parentheses*, and interweaving it with matters *extrinsecal* to the purpose, without which the story must needs be a great deal more *clear and pleasant*. The *Lover* in *Plautus* talk'd like *himself*, I mean, like a man *half distracted* when he interrupted his speech with an account of his *Family* (f) [*Megadorus is my*

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(f) Hic mihi est *Megadorus* avunculus. Meus fuit pater *Antimachus*, ego vocor *Lyconides*. Mater est *Ennomia*. In *Aulular.* sub finem *Act.* 4.

Uncle, and Antimachus my Father;  
 My Name is Lyconides, and my Mothers *Eunomia*] And how absurd  
 and extravagant is it to insert such  
 impertinencies as these? [He of  
 whom I speak is such a mans Nephew,  
 he dwells in such a place, don't you  
 know him? He married a Lords  
 daughter, a lean woman, that us'd to  
 come often to my Fathers house; 'tis  
 strange you should not remember him;  
 He is a comely proper man, and has  
 long brown hair; if you don't know  
 Him you know no body] for if there be  
 another like him, then all these  
 words are thrown away, and at best  
 they make a gap and are tedious and  
 insignificant to the Auditors, who  
 'tis likely, all the while are swell'd  
 with curiosity to hear the remainder  
 of the story. And to carry it on the  
 more cleanly and to good effect,  
 'twill be useful sometimes to borrow  
 Names, to correct vice under a dis-  
 guise and by an innocent Fiction;  
 to reprove a Covetous wretch under  
 the

the Title of (g) *Tantalus*, and an *ingrateful* man by the *Fable* of (h) *Ixion*, and his wheel.

And let your *phrase* alwayes be *plain* and *easie* to be understood, else you will be a *Barbarian* to those you converse with. *Words* are the *pledges* and *pictures* of our *thoughts* (and next to *Reason*, *speech* is the *main* thing that distinguishes *Societies* of *men* from *Herds* of *Beasts*) and therefore they ought not to be *obscure* and (i) *obsolete*, but such as are

(g) *Tantalus à labris sitiens fugientia captat  
Flumina, quid rides? mutato nomine de te  
Fabula narratur, congestis undique Sacris:  
Indormis inhians; & tanquam parcere sacris  
Cogeris, aut pictis tanquam gaudere tabellis.*

*Horat. Satyr. 1. Vide etiam Homer. Odys. K.*

(h) Ἐδῆσε ὁ Ζεὺς τὸν Ἰξίωνα πρὸς τὰς τῶν τρο-  
χῶν κνήμας, καὶ ἔατο κατὰ τῆς σφαιρεῖδος φέρεσθαι  
βῶντα ὡς τὸς ἐνεργέτας ἀμείβεσθαι προσῆκεν. Di-  
dymus in *Odys. φ.*

(i) *Talia lingua Latina Topper pro cito, antige-  
rio pro valde, Naustibulum pro alveo similitudinem  
navis habente, calpar pro novo vino, Lucar pro are  
ex lucis accepto, potesse, calvier, suat, lavaſſo. Huc  
refero ridiculum illud Bartoli de Falcone. Rusticus  
inquit Falconem cujusdam nobilis venatoris perdi-  
tum reperit cum gettis & sonaliis, quem posuit sub  
banco, & dedit ei beccare panem.*

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in daily use, the sense whereof is obvious to the narrowest capacity. (k) An old out-dated word is to be shunn'd (sayes Cæsar) as a rock; and where we have the liberty of a choice, (l) we are to take that which is least liable to misconstruction, that is, to be perverted to a preposterous or filthy meaning. Nay it is not decent to suggest to the imagination any thing that is obscene and foul; And although some excellent Poëts have not very accurately observed this, yet their authority is not to be reputed valid, nor any mans, when he wanders out of the paths of prudence and modesty. But to return: Your words must be plain and significant, and such as your own country commonly affords, not out-

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(k) Inusitatum verbum non aliter quàm scopulus in oratio vitandum est. ut Agellum.

(l) Satius est dicere, Ego duos mei facti habeo conscios quam testes: Item, Juvem Alpes nivibus conspergere quam conspuere, Item, ex animo molestiam elicere quam emovere.

worn,

worn and tatter'd, nor (m) boysterous and rampant, nor dark and mysterious, nor doubtful and (n) equivocal; of which sort (o) riddles consist) but simple and proper, genuine and Natural, and as near as we can, that may be accomodated to nothing else (like the *Nightingales* nest, which, they say, will fit no bird but *her self*) and that may without any difficulty be uncipher'd; for by this

(m) *Sesqui pedalia verba, apud Horat.*

(n) Quæ uno vocabulo res duas aut plures significant, ut *Cancer, Taurus, Linea, Phœnix*: Sicut *Synonyma* quæ duobus aut pluribus vocabulis rem eandem significant, ut *Ensis, gladius; Aqua, unda, lympba; Mare, æquor, Pontus.*

(o) Nunc me illuc ducis, ubi lapis lapidem terit,  
Ubi vivos homines mortui incurfant boves.

*Plautus in Asinar.*

Ore gero gladium, matrisque in pectore condo,

Ut mox quæ nunc sunt mortua viva colas.

Dux meus, à tergo caudamque trahens retrahensque.

Hasta, non me, ut ea verberet, ast alios.

Quibus verbis significatur *Aratrum.*

Est dorsum tumidum, ventris planissima sedes.

Summa sibi dentes cauda reflexa tenet.

Intestina foris sunt, à quibus edere vocem,

Quod nequit, ipsa sibi muta ministra facit.

Hoc est *Testudo*

*Jul. Cæsar. Scaliger:*

means



means things will appear in *lively* colours, and every one will *readily* apprehend your mind: so we say a *Horse neighs*, a *Cow lowes*, a *Dog barks*, a *Sheep bleats*, a *Serpent hisses*, and the like. And hence it follows, that none can *conveniently* talk with him who does not *tolerably* understand the language; and that notwithstanding a *stranger* may not have *thoroughly* learn'd our tongue, we are not to *corrupt* it in the *least* for *his* sake, by imitating his *broken Dialect*. Nor is it *handsome* (unless there be an *unavoidable* necessity) to discourse in a (p) *foreign* language (as you may take notice several out of *ostentation* affect to do;) for 'tis an *incivility* and *reproach* to all in the company that are unskilful in it: And why in *England* at the *Table* (especially if there are

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(p) Sermone eo uti debemus, qui nobis est notus, ut quidam *Græca* verba inculcantes, jure optimo irrideamur. *Cic. Lib. 1. Offic.*

none but *English* men) one that is able may not talk *Greek* or *Hebrew* as well as others doe *French* or *Dutch*, I for my own part acknowledge I cannot tell. In our *common* discourse certainly 'tis *fittest* to use our *native* language, though perhaps it be not of a very *ancient* extraction, or *sweet* sound; and the reason is *plain*, because few can attain to speak a Tongue *perfectly*, except they *suck* it in with their *milk*.

Moreover it is *requisite* that every one who desires to be accounted a *sober* man should *diligently* refrain from *all* expressions that have any *smuttiness* or *immodesty* in them. Now the *indecenty* of words is either in the *sound*, or the *signification*. Some which are *harmless* enough in their *meaning*, have yet a kind of *guiltiness*, in the very *noise*, and are apt to leave a *tincture* of *filthiness* upon the *fancy*; at which  
virtuous

virtuous persons will blush and be concern'd, if they happen to slip from them unawares, and study afterwards to substitute others in their room (q) That which is not fit to be practis'd, is not fit to be so much as mention'd; and therefore Ladies, and men of quality that would be thought to have good breeding, ought not only to abstain from foul actions, but from the appearance of them too; as the (r) Historian tells the wife of Cæsar, that she was oblig'd not only to be chaste, but to endeavour to be free from all suspicion.

And as you must avoid all words which carry impurity along with them, so likewise those which are vile and sordid. The Poët, in my judgment, was to blame to call a

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(q) "Α ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Isocrat. ad Demon.

(r) Cæsaris uxor non solum à vitio, sed & à omni suspitione libera esse debet. Tacitus.

clear day a (s) day without dregs; neither does it sound well to style the Sun the Candle of the world, for it smells of the Kitchen; and it were happy if all dirty Riddles, and \* nasty Proverbs were quite banish'd out of all discourse.

'Tis also necessary that you shun harsh and severe language, and accustom your self to the most gentle and obliging terms; † for example, 'tis better to say, Sir, I am very sorry that I am not able to express this as the matter seems to require, than, You

(s) Hybernis objecta notis specularia pueros  
Admittunt soles, & sine fæce dies.

Martial. lib. 8. Epigr. 14.

\* Hoc scio pro certo, quod si cum stercore certo,  
Vincō vel vincor, semper ego maculor.

Stercora mande, caca obryzum non invidus aurum:  
Sic tua vel quævis esse puella volet.

† Ita honestius dixeris, cum muliere pernoctare,  
quàm concumbere. Lasanum, quàm receptaculum  
stercorum. Mitram, quàm involucrum testium.  
Currucam, quàm maritum uxoris mœchæ. Posterio-  
ra, quàm anum. Coprophorum, quàm purgatore[m] la-  
trinæ vel cloacæ. Quot sedes habuisti? quàm quo-  
ties cacasti?

don't

*don't understand common sense: and, Let me consider with my self whether it be so or not, than bluntly to cry out, Sir you are mistaken; or, I am sure it is not as you say; or, I'll forfeit my reputation to infamy, and my life to justice if this be true; for you are not to presume to call anothers credit and honesty into question. 'Tis ingenuous rather to excuse, as far as you may, the miscarriages of your friends, as (t) Cicero charg'd the follie of Democritus's opinions, not upon him, but upon his Country; and when you admonish and chide him (according to (u) Plutarch's Counsel) ascribe the fault to your self as well as to him, though you are not equally guilty [Truly we have not done as became us; or, We forget our duty] for by this*

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(t) *Quæ quidem omnia sunt patriâ Democriti quàm Democrito digniora. Lib. i. de Nat. Deorum. Patria autem Democriti fuit Abdera, fatuitate nobilis, unde Ἀεὶ δῆριτος pro stulto.*

(u) In lib. de Discrimine inter Adulatorem & Amicum.

means you will gain his *good* opinion, and make him *attentive*, and your *insinuations* will become *strong* and *prevalent*. And if any one has not *perform'd* his *promise* with you, it is not *handsome* to set upon him *rudely*, and to tell him, *Sir, You have not kept your word; You have not dealt honestly with me*, unless *extreme necessity* forces you, and your own credit *lies at stake*, and can be *redeem'd* by *no other* course, for there's a *sting* and *poison* in such expressions; but, *I suppose your occasions would not permit you to accomplish what you engag'd; or the like.*

Let me advise you not to *pour out* your words as fast as ever you can turn your *Tongue* to them, nor to *clip* them, or *knock* them out of *joynt* one against another, neither to suffer your *Tongue* to *run* before your *wit*, but to speak with *due deliberation*; and do not *begin* till you have the  
*shape*

*shape and method of your matter form'd in your mind; so your discourse will be legitimate, and intire in all its parts and proportions; not an abortive, or a deform'd issue; not full of mistakes, or interrupted with frequent immusical stops, neither will you be constrain'd to break off untowardly.*

Take care to moderate your voice that it be not too flat, nor yet too sharp, so as to pierce or grate mens ears, nor intermixed with and obstructed by laughter. 'Tis true, we are not so far Masters of our selves, as at our pleasure to overpower an *Infirmity of Nature*; but he that stammers, or lisps, or is hoarse should do well to be perswaded not to prattle very much, but to cover his defect by silence, and study to amend it by Art and Caution. The famous Orator Demosthenes was not unsuccessful in his attempt, nor the Emperour Maximilian the First, who though slow of speech when he was a

Child, afterwards prov'd an *extraordinary Eloquent* man.

'Tis *uncomely* to *lift up* your voice so *high* as if you were making a *proclamation*, or to *depress* it to so *low* a *softness* that you cannot be heard by *attentive listening*. And when you are desir'd to speak something *louder*, you must not *bawl*, lest it be imagin'd that you are *incens'd*, and intend that clamour for a *revenge*. And be not exceeding solicitous about the *placing* of your words, but as they must not be *loose* and *careless*, *intricate* and *involv'd*, and *shuffled* together without all *order*, so neither by any means are they to be *set* and *starch'd*; and let them not run *muddy* as though your thoughts were *disturb'd*, but be *clear* and *graceful*.

Abstain from all *Poëtical* Phrases and *pompous* expressions in your *familiar* converse, for they become a *solemn* exercise more than a *sudden*  
inter-



intercourse; and it is as *improper* to use them in *common* talk, as it is to dance along the *streets*, or to wear *long robes* when you ride *post*. How *absurdly* would it sound, if you should call the (w) *Sun* the *Measurer of Time*, or, the *Lamp of the World*; or the (x) *Moon* the *Queen of the starry Quire*, or, the *Heavenly Pharos*; or, instead of saying, 'Tis Night, recite two or Three Verses out of (y) *Virgil*? What's this, but to

(w) Sol mundi menfor, dictum est perantiquum. Ingeniosus jam videtur si plusculum audeas, eumque appelles perpetuum cœli tabellarium, pistorem lucis, umbrarum carnificem, arborum cœlestium aratorem; quod si publicum Mundi laternarium vocares, lepidius adhuc idcirco foret, quid in occasu lampada percommode aquis exstingueret. Famianus Strada Lib. 2. Prolus 5. Academ. 1.

(v) Syderei regina chori, Cœlestis Pharos:

(y) Aspice aratra jugo referant suspensa juvenci,  
Et jam summa procul villarum culmina fumant,  
Majoresque cadunt altis de montibus umbræ:

Eclog. 1.

Cum indicare voles te patria tua delectari, non dices volupe tibi esse, *Fumum de Patriis posse videre focis*. Pro Impetu non dices Impete; non Lamia pro Lamina; non Vadius pro Validius.

be a *Pedantick* fellow, and very *gravely* to play the *Fool*? Nor would I have you turn *Clown*, and talk in as *rough* and *unkewn* a *Dialect* as a *Plough-man* or a *Porter*; but let the *matter* of your discourse be *grave* and *sober*, and the words *smooth* and *proper*, and well put together, and *distinctly* utter'd with a *prudent* respect to the *persons*, *place*, *time*, and *occasion* (z) (which particulars contain in them all the parts of Rhetorick) and every one will hearken to you with great *eagerness* and *delight*.

Many can never make an *end* of speaking; but as a ship when 'tis once driven by a strong wind, will not easily *stop*, though the sailes be taken down; so they *continue* their discourse, notwithstanding the subject be *quite spent*, and either inculcate the *same* thing *over* and *over*,

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(z) Hæc Græci Rhetores ἀνυμνάται σοιχῆας vocant.

or else prate *whatever* comes next. Nay some have such an *insatiable* appetite of *Tatling*, that they can endure to hear *no body* but *themselves*, and are prone at every turn to interrupt others, and as it were greedily to eat the words out of their mouths; as if they design'd to demonstrate the truth of that *Maxim* of our modern Philosophers, That it is more against Nature, and consequently more difficult, to be at rest, than in perpetual motion. This incivility sometimes breeds a quarrel and no wonder, for nothing provokes *Anger* sooner than (a) to have an earnest desire *frustrated*, and to be stopt *unawares* in a full career. You are to be so far from committing such *rudeness*, that if a man in the progress of his story chance to let fall an *untruth*, you are not instantly to correct it, or to upbraid

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(a) Ἐπιπρεσμιὸς ἐμποδισμὸς ταῖς βολήσεσιν, καὶ ἵνα δὲ αὐτῷ ἀλλ' ἵνα μὴ ἐκείνῳ &c. Aristotel. Lib. 2. Rhetoric.

him by *word* or *gesture*, by *shaking* your *head*, or *winking* with your *eyes*. Nor is it *convenient*, whilst another is speaking, that you should by *shewing* some *rarity*, or by *any* way cause the company to *desert* him, but be *attentive* your self, that you may never *lose* the discourse, and be forced to cry, *I beseech you Sir how is that? What did you say?* which is as *troublesome* to him that talks, as it is to cast a *stone* in his way who is walking *apace*, and to make him *stumble*. And if one be *slow* of speech, you ought not to *prevent* him, and supply his *want*, as if you were very *rich* and *full*, and he extremely *poor* and *empty*; for many take this *ill* (especially those that are *conceited* of their own knowledge) and he who understands *least*, for the most part, prattles *fastest*. An *empty* vessel makes the *greatest* sound, and a *Fool* will utter his opinion *first*, and will (b) *hardly*

(b) Ὁ μωρὸς ἐρώναται σιωπᾶν. Demaratus.

be perswaded to *hold his peace*. But (to omit the reasons produced before) by *this* practice you prefer your *own wit* and *elocution*, and so become *vile* and *intolerable*.

And as *immoderate* talking exposes to *contempt* and *scorn*, so a *profound* silence is not alwayes *wise* and *grateful*; for when men are *oblig'd* to speak *by turns*, 'tis just as if one should refuse to *pay his shot* at an *ordinary*, and expect to subsist on the (c) *Common stock*. And since to *speak* is to *open your mind* to another, he that *constantly* holds his *Tongue* seems to desire to be *unknown*. In short, (d) If you are conscious to your self of *unskilfulness* in the argument, you

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(c) Immunisque sedens aliena ad pabula fucus.  
Virgil. 4. Georg.

(d) Εἰ μὲν ἀμαθὴς εἰ προνομίως ποιεῖς, εἰ δὲ περὶ αἰδέουσαι, ἀπόρως. Theophrast. in Character.

do *prudently*; but if you have ground to presume that you *understand* it, it is both *unsociableness* and *indiscretion*.

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CHAP.

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## CHAP. IX.

*Of Neatness and elegance of Manners,  
what it is, and wherein it consists.*

**I**T must be acknowledg'd, that it is an *easier* matter to prescribe *Rules* for the regulating of *others*, than to conform to them punctually *our selves*; and that some are made of such (e) soft clay, that they are *pliable* to be wrought into what *shape* you please; but then (if I mistake not) there is no man so *rough-cast* but he may be *polisht*, none so *brutish* but he may in time by *use* and *exercise* be *mollified*. And that this may be *prosperously* effected, 'tis the best course to begin *betimes*, and instill precepts of *vertue* and good

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(e) *Emeliore luto finxit præcordia Titan.*

*Ovid. Metamorph. Lib. I.*

(f) *Nemo adeo ferus est ut non mitescere possit,  
Si modo culturæ patientem accommodet aurem.*

*Horat.*

*manners* into them in their *tender* years, before *vice* and *folly*, and *evil* customes have taken *firm* possession of their minds; for then you may correct their luxuriences with a *pruning;knife*, which if they are permitted to *thrive*, you will not be able afterwards to *hew down* with an *Axe*. 'Tis *ominous* to *stumble* at the *threshold*, and ill building upon a *Quagmire*. A *modest* and *orderly* setting forth gives good hopes of the *like* progress, as the *Contrary* is a *fool* presage of an *unlucky* demeanour *all the life long*. We see it verified every day, (g) *That young men when they are once died in pleasure and vanity will scarcely take any other colour*. Leonides, Schoolmaster to Alexander, infected his youth with some vices, which grew up with him and tyranniz'd over him when he

(g) *Ætas prima post tincturam voluptatis ægrè alium colorem bibit. Stada Belg. Hist.*

*Quo semel est imbuta recens servabit odorem Testa diu*—————

*Horat.*

was



was a *King*, and pursued him to his grave. And it was usually said of a *King of France*, *That you must be wary what you put into him, for all the world cannot get it out again.* (h) Let this *Truth* be confessed and remain for ever, *That they who are well instructed, easily become good men:* But then such as have *Debauchery* for their *Tutor*, and permit themselves in their younger age to be drawn aside by *lew'd* examples, and the importunate allurements of *lust* and *Idleness*, seldom return into the right path; nay (though it is most natural for man to obey reason, the (i) *Law implanted in his essence*) at length they mistake the *sensitive appetite* for their *Nature*. Right reason, no question, can reform the most *Profligate*, and *barbarous* manners, and lift up *Nature* when 'tis

(h) Ὁ μὲν διὰ λόγος ἡμῖν ὁμολογηθεὶς μετέτα, ὡς οἷς ὀρθῶς πεπαιδευμένοι, σχεδὸν ἀθάτοι γίνονται.  
Plato de Legibus.

(i) Νόμος ἐναρξημένος τοῖς λογικοῖς γένεσιν.  
Hierocles.

down,

down, and direct us how to behave our selves in *all* the *Instances* and *Relations* of our life; but generally its dictates are not *heeded*, for the *beast* is set up to Lord it over the *man*; and (k) the true cause why the hopes of excellent things wither away, is not any defect of *Nature*, but of *care*, and *industry*, and *consideration*. A *wild desert* may be converted into a *fertile soil* by *cultivation* and *good-husbandry*; and *Horses*, and *Dogs*, and the *fiercest savage* creatures be *tamed* and made *serviceable* by humane *skill* and *assuefaction*; and surely we are not more *indocible* than *they*. But our *senses* are *perfidious* and *betray* us; we love and desire the *present* pleasure, be it never so *pernicious*, and will suck the *honey* though we are *stung* to *death*; and refuse to bear a *light* trouble, notwithstanding that it will

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(k) In pueris elucet spes plurimorum, quæ ubi emoritur ætate, manifestum est non defecisse naturam, sed curam. Quintil.

produce a *lasting* benefit and satisfaction. I have heard of some *Great* men, who *openly* profess that they will be guided by no *rule* but their *humour*, and will follow their *inclinations* whithersoever they will lead them: But I believe an *Ass* or a *Swine*, could they speak, would not say any thing so *ridiculous* and *abominable*. (l) 'Tis *reason* that distinguisheth *us* from *Beasts*, and bridles our *Senses* and *extravagant* appetites; and if we transgress, the error is not to be imputed to our *Nature*, or *innocent constitutions*, but to our own *obstinacy* and *perverseness*: For (though a (m) *Mercury* cannot be shaped out of *every knotty* piece of *wood*; yet) *Reason* and *Custom* can transform a *sloven* and a *Clown* into a *neat well-manner'd* person; one action is an introduction to a *second*,

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(l) *Consule Plutarchi Gryllum, ejusdemque libellum de solertiâ Animalium.*

(m) *E quovis ligno non fit Mercurius.*

and that to a *third*, and then comes *frequency*, and afterwards *pleasure*, and that begets a *habit*, and *Custom* has in it a *moral efficacie* to render a thing *sweet* and *easy*.

And now (to return to my purpose, and put an end to this small treatise) take the *sum* of all in few words: Those manners, and behaviours are *comely* and *amiable* which *gratifie* the *senses*, or, at least, do not *trouble* any of them, neither are *repugnant* to the *humours*, *fancies*, and *desires* of them with whom we converse. Men are generally pleas'd with *beauty* ('tis a *dumb but powerful Orator*, that allures (n) *silently*, and *steales away the heart*) and all *abhor* those things which are *monstrous* and *deform'd*. This is a *privilege* belonging *peculiarly* to us, and therefore we ought to esteem it *accor-*

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(n) Τὸ καλὸν παρὰ τὸ καλῆν, ὅτι πάντας ἐφ' ἑαυτὸ καλεῖ. Carneades appellavit ἀδούρυφο, ἡτὸν βαλίσαν.

*dingly: other creatures don't understand what handsomeness means; and the more acute men are, the more capable to consider and judge of it; and 'tis remarkable, That the most Learned persons are commonly the greatest admirers, and the most passionate doters on it. 'Tis difficult to draw it in its just lineaments and features, and to define precisely wherein it consists, but I shall undertake to describe it by such infallible marks that you cannot chuse but know it wheresoever you meet it. (o) 'Tis a pleasing co-*

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(o) Καλλος ἐστὶ τὸ ἐν τῇ συνθέσει τῶν μελῶν εὐ-  
 ἄρμος· οὐκ ἐπαρθεῖσαν αὐτῷ τὴν χάριν ἔχον. S. Basil.  
 in Psalm. 44.

Τὸ δὲ κάλλος ὁ χρύσιππος ἐν τῇ τῶν μορίων συμ-  
 μετρία συνίστασθαι νομίζει, δακτύλου πρὸς δακτύλον  
 δηλονότι, καὶ συμπάντων αὐτῶν πρὸς μέλακάρπιον  
 καὶ καρπὸν, καὶ τέτων πρὸς πῆχυν καὶ πήχεως,  
 πρὸς βραχίονα, καὶ πάντων πρὸς πάντα. Galen.  
 Lib. 5.

Περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα δογ-  
 μμάτων.

Pulchritudo est ex plurimum concinnitate coorrens  
 gratia, Plotinus. Vide, si placet, Thomæ Bartholini  
 De luce Animal. Lib. 1. cap. 20.

lour and gracefulness arising from a suteable proportion and agreeableness of the parts amongst themselves, and with the whole. And to the constitution of it, 'tis requisite (p) that all the members be *intire*, but *ugliness* proceeds from *any one* defect. And you will meet with some, whose parts taken *asunder* are *pretty* enough, but *set together* make up a very *ill* face, and look as if they had been *borrowed* from *several* persons. And perhaps (q) Zeuxis desir'd to see five *Calabrian Virgins* naked only that he might delineate a *perfect Beauty*, and that collecting from *every one* what was most *eminent*, he might out of *all* draw a

(p) Bonum oritur ex omnibus integris malum è quolibet defectu.

(q) Consule Ciceron. Lib. 2. de Inventione. Item Plin. Lib. 35. cap. 9. Ubi Zeuxis, inquit. tanta diligentia, ut Agrigentinis facturum tabulam, quam in Templo Junonis Lacinei publici dicarent, inspexerit virgines eorum nudas & quinque elegerit, ut quod in quaque laudatissimum esset, pictura redderet.

Com-

*Complete Helen.* And the same holds good likewise in *discourse* and *actions*; you are to take care that *Time*, and *Place*, and *Things*, and *Persons*, and all *Circumstances* greet *kindly*; for (r) it is not sufficient that a business be done *well*, unless it be done *neatly* too. As meat if it be never so *wholesome*, does not please, except it has *savoury sauce*; so mens manners, though they may not be *hurtful* and *injurious*, yet are not *delightful*, if they want *ingenuity* and *sweetness* to set them off. All *vices* are impartially to be abandoned, because they are *unseemly* and *troublesome*; *Gluttony* and *drunkenness* are *vile* and *beastly*; *wantonness* and *lust*, *foul* and *ugly*; and in general, *All unlawful filthy practices* are *ungentile*, and render men *odious* and *contemptible*. But I must remember that I am not at present to treat concerning *notorious enor-*

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(r) Non satis est *benè* quid facere, nisi etiam fiat *venustè*.

mities, but of lighter indecencies. Study to be graceful in all your actions and postures, in eating and drinking, in walking and standing still, in your *miene* and in your garb, when you talk and when you hold your peace, when you are busie and when you are at leisure. A man must not wear his hair or dress his body like a woman, because there will be an incongruity betwixt the habit and the person; and you ought to be carefull that no (s) unsavoury rank smell come from you; and if you be now and then persum'd, 'twill not be amiss. And 'tis fit your garments be suteable to your age, place, and quality. (t) *Castrucius* did ill when

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(s) *Pastillos Rufillus olet, Gorgonius hircum.*  
*Horat. Lib. 1. Sat. 2. Mulieres ideo benè olent quod nihil oleant. Cic. Ep. 1. Lib. 2. ad Atticum.*

(t) *Castracanis ex Antelminella nobili familia Lucensis civis, qui ex mercatoris institore miles, ex milite Dux Lucensis & Pastorius, Comes Pilatinus, senator Romanus & præfectus Prætorio factus. Ejus effigies adhuc Pisis elegantissimè picta conspicitur. Multis jam seculis in Italia intermissam triumphandi consuetudinem restituit; capto nimirum*  
 (appear-



(appearing with great glory and triumph with (u) *Lewis the Empe-  
rour at Rome*, and desiring to shew  
his Splendor and magnificence to the  
whole *City*) he caus'd to be made  
for him a *purple robe*, and on the  
forepart this *Motto* to be embroi-  
der'd in *golden letters* [*UT DEUS  
VULT ITA EST, 'Tis as God plea-  
ses*] and on the back this [*ET UT  
DEUS VULT ITA ERIT, and  
It shall be as God pleases*] for in my  
opinion, it would have better be-  
seem'd his *Trumpeter* than *himself*.  
And although *Kings* are tied up  
to no *Rules*, yet I cannot commend

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à se, & ante curram triumphalem ducto Raimundo  
Cardonio, Duce Florentino. Vide Sis Paul. Jov. Lib.  
1. Virorum Illustr.

Qui jam obsoletam bellicæ artis gloriam  
Castrucius Lucensum Dux, Italis  
Restituit, & protectione Cæsarum,  
Etruriam quatesfecit armorum sono,  
Nunc hic quiescit parvus è tanto Duce,  
Pulvis, cinisque, & nudula umbra mortui.

Gabriel Faernus Epigram.

(u) Hic electus est Cæsar A. C. 1314. Octobr. 18.

L

Prince

Prince (w) Manfred for going al-  
wayes in green cloaths.

(x) It is not *comely* to *run* along  
the *streets*, or to make so much haste  
that you *pant*, and *blow*, and *sweat*,  
for that belongs to a *foot-man*, not  
to *Gentile* persons; Neither let your  
pace be *slow* like a snails, nor *lofty*  
and *affected*, nor *soft* and *effeminate*,  
but *compos'd* and *modest*. 'Tis *un-*  
*seemly* to *hobble* as you walk, and to

(w) Spurius fuit Frederici II. Imper. ex Blancha  
Marchinnissa Montis ferrati, Princeps Iarentinus,  
& Rex Siciliæ designatus. Cranzius Saxonie lib.8.  
cap. 18.

(x) Cavendum est, aut *triditatibus* utamur in  
gressu *mollioribus*, ut *similes pomparum ferculis*  
esse videamur, aut in *festinationibus* suscipiamus  
*nimias celeritates*: quæ cum fiunt, *anhelitus* moven-  
tur, *vultus* mutantur, *ora* torquentur, ex quibus  
magna significatio fit non *adesse constantiam*. Cic. 1.  
*Offic.* Apud *Sén.* laudatur *incessus compositus*, cui  
apud *Petronium* contrarius est *fictus ad mollitiem*.  
Et apud *Apulcium* culpatur, *Superfluo* *incessu* *scæmi-*  
*nam mentiri*, item *solutis* *genibus fractus* *incessus*;  
nec non *gressum frangere*, vel *ludentibus pedibus*  
*incedere*.

*fling* out your legs, and to *stretch* your self by *wide* steps, to *hang down* your hands, or to *throw* them about as if you were *sowing Corn*. You will see some tread *tenderly*, like a *founder'd* horse, and *lift up* their feet as high as if they were alwayes *stepping over* a threshold, and others *stamp* so *hard* that you would think a *whole team* were coming, one goes as if he intended to *kick* you at every turn, a second *cuts*, and *strikes* his *anckles* one against t'other, and a third ever and anon *stoops down* to tie or wipe his shooes; all which are not indeed errors of *great* moment, but yet *unhandsome*, and to be *reform'd*. If a Horse be *lusty* and *strong*, and withal *ill-shap'd*, he can't be sold for *much* mony; and (y) in things that have neither *sense*

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(y) Huc spectat illud Marci Varronis. Hinc profecti Agricolaë ad duas metas dirigere debent, ad *utilitatem* & *voluptatem*. *utilitas* quærit fructum, *voluptas* delectationem. Priores partes agit, quod utile est, quàm quod delectat, nec non ea quæ

nor *life neatness* is valued (as an *uniform House* is more esteem'd than one that is only *well-built*.)

'Tis *uncivil* when you are discour-  
sing to *fix* your eyes *stedfastly* upon  
a man, as if you meant to *put* him  
*out of countenance*, and to *trample*  
*upon* his *modesty*; and *slovenly*,  
when you are at the *Table* to *scratch*  
any part of our body. You must  
refrain from *spitting* as much as you  
can, and when you are able to hold  
no longer, do it after a *decent* man-  
ner. The *Persians* (as (z) *Xenophon*  
relates) were so *temperate* in their  
diet, and so *frequent* in Exercise,  
that they *seldom* had occasion to

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faciunt cultura honestiorem agrum; pleraque non  
solum fructuosiore eundem faciunt, ut cum in or-  
dinem sunt confita arbuta atque olivita: sed etiam  
vendibiliorem, atque adjiciunt ad fundi pretium;  
nemo enim eadem utilitate non formosus quod est  
emere mavult pluris quam si fructuosus turpis. *De*  
*re rusticâ Lib. 1. cap. 4.*

(z) Lib. 1. Pæd. Cyri.

void

void any *Phlegm* at all, by the *mouth* or *Nose*; And why can't we contain for a *little* time? Beware likewise of eating so *greedily* that you are constrain'd to (a) *belch*, or make any other *rude* noise, and of *rubbing* your *teeth* with your *napkin*, and *picking* them with your *fingers*. And in the sight of *others* (especially if they are your *bettors*) don't *wash* your *mouth*; or if you do, *spirt* not *out* the wine or water *before* them.

And when the cloth is taken away it is not *decent* to pull a *case* of *Tooth-picks* out of your pocket, as if *Jugler-like* you were about to shew *Legerdemain* tricks; for this not only *offends* the *sight*, but likewise argues that you *study* your *belly*, and are exceeding *careful* to be well-furnish'd with *all* instruments *fit* to serve your *Appetite*. Nor is it *comely* by any *sign* or *gesture* to express an *extraordinary* satisfaction in

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(a) Certissimum diaphragmatis nimio cibo distenti, & propterea antegressæ yasequias indicium est.

your *meat* and *drink*; to wish that you had a *Cranes* neck, or to hold up the *glass* and view how *briskly* the *wine* looks; or like the *Dutchmen*, to *sip*, and *smack*, and taste every drop, though the liquor, for the most part, be as *flat* and *insipid* as *themselves*; for this is a custom befits none but *Vintners*, and *Parasites*, and *Voluptuous Epicures*. It seems to me not *landable* to invite and urge your *Guests* to eat, in such language as this; *What? Have you broke your fast this morning? I am sorry here's nothing pleases you; I pray tast of this dish*; for although you *testifie* your care of them, yet sometimes you put them to the *blush*, and *intrench* upon their *liberty*. Nor is it *convenient* to be forward to *carve* for another, unless he be of *inferior* rank, or sits at a *great distance*, and so it may be esteem'd a *favour*, because by it you *prefer* your *self* before *him*, and it may be what you give him he will not *like*. But I shall

shall not be *peremptory* in prescribing *rules* for your direction; for what is *commonly* done is more *expedient* than that which in *my* apprehension ought to be, and in things of *this* kind 'tis better to *erre* with a *multitude* than to be *exactly* *neat* alone. However, don't you *refuse* what *any* one offers, because 'twill be thought you *reprove* or *slight* him. To drink to others, and *earnestly* to *solicit* them to pledge you in large bowles, is a *brutish* and most execrable *rudeness*; yet if you chance to be *importun'd*, *kiss* the *cup*, and *excuse* your self *civilly*, and be *willing* without *contest* to yield the *victory*. 'Tis confess'd this *barbarous* custom was *anciently* practis'd in (b) *Greece*; and (c) *Socrates* was

(b) unde Græcari & Pergræcari apud Latinos pro luxuria & comotationibus liberioribus indulgere. Ita Lib. 10. Athenæi celebratur ex Homero Νέστος τῷ τριζέροντος φιλοπορία Ἀλκαῖος φίλσινος Λακεδαιμονίων προπόσεις, Φιλίππου καὶ Ἀλεξάνδρου πολυπορία, Ἀντίοχος φιλοπότης.

(c) Vide convivium Platonis, nec non Agell lib.

highly applauded that notwithstanding he carous'd a whole night with *Aristophanes*, he was able in the morning to draw a *Mathematical Scheme*, and without any *hesitation* to demonstrate a *subtil and difficult Problem* in *Geometry*, whereby he made it evident that the wine had not mov'd him, or done him the least harm; and we read of him, that when he was at a feast he would conquer every one, and yet was never know to be drunk in his whole life; And some are of opinion that as they who are in great danger of being kill'd become *couragious*, so those that addict themselves to *lewd practices*, when once they are brought to understand the perfect *unreasonableness* and folly of them, become extremely *sober* and *vertuous*; and they imagine that by *excessive drinking* a man may try his *strength and power* to resist more *violent Assaults*. But in despite of the most *plausible* pretentions that  
can



can be brought, I must take leave to be of a *contrary* judgment, and tell you that it is not *safe* to make the *experiment*, and that *these* arguments are *vain* and *frivolous*, and such as deserve *no* reply, because they sufficiently confute *themselves*. Some famous wits to shew their *dexterity* and *acuteness* undertake to handle (d) *absurd* subjects, and dress up *deformity* and *madness* in the guise of *beauty* and *Reason*, and though we don't *believe* what they say, yet we know not well how to *contradict* it. Thus *Phavorinus* the *Philosopher* cried up *Thersites* for a *handsome* man, and wrote a Volume in *praise* of a *quartan Ague*; *Carneades* and *Galba* commended *injustice*, and *Hortentius* *disprais'd* *Philosophy*; *Synesius* extol'd

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(d) Τὸν λόγον ἥττονα κρείττονα ποιεῖν. Aristoph. in Nubibus. Vide Agell. Lib. 17. cap. 12. Ἀδόξως καὶ ἀτόπως ὑποθέσεις tractare.

*baldness, and (e) Marcus Antonius and Gerard Bucoldianus Vomited out a large Apologie for Drunkenness. It may be they excus'd those who were guilty of this crime, and endeavour'd to cover their blemishes, because they durst not reprehend them, lest they should incur Socrates's fate, who for being frequent in reprov'g others was by the malice of some Debauchees (which is the case of many good men) accus'd of impiety and several heinous offences, and put to death as a notorious Criminal. (f) He was certainly an honest man, and a most punctual observer of the Religion and Rites of his (g) Country,*

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(e) Ubi sanguine civium ebruius, eandemque insuper sitiens, dicitur *volumen* de sua ebrietate evo-  
muisse, quo sibi & vitiis suis patrocinator est. *Plin.*  
*Lib. 14. cap. ult.*

(f) Ὅστις δὲ πρόποτε Σωκράτη ἔβλεν ἀσεβὲς  
ἔδὲ ἀνόσιον ἔτε πειρώμενος εἶδεν, ἔτε λείοντος ἤκου-  
σεν. *Xenophon. Apomnem. Lib. 1.*

(g) Νόμῳ ὡς διακεῖται. *Pythag.*

though

though indeed he deserv'd correction for *drinking so much* with that merry Poet, (and (b) the severe *Cato* is charg'd with the same vice) notwithstanding that he was not *distemper'd*; for, that he receiv'd no *injury* by it, is to be imputed, not to his *temperance*, but the *strength* of his *brain*; and a *Hogs-head* is more *capacious* than any *man*; and our life ought not to be *checker'd* with *black* and *white*, with *innocence* and *profaneness*; but (as (i) he *himself* us'd to say) it should represent a *picture* or *statue*, all the *parts* of which must be *fair* and *correspondent*. Nor can I believe that *sobriety* or any *good* can be learned from such *Masters* as (k) *Wine* and *Disso-*

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(h) Narratur & prisce Catonis.

Sæpe mero caluisse virtus. Horat.

(i) Τὸ βίε καθαάπερ τὸ ἀγάλμας πάντα τὰ μέρη καλὰ εἶναι δεῖ. Apud Stobæum Serm. 1.

(k) Μήθη πάντων τῶν δεινῶν υπερτόλως. Athen. Lib. 10.

*lutenefs.* But this is to be accounted as spoken in a *Parentthesis* and by chance, rather than that the *method* of my *discourse* required it.

Let none *put off* his *Cloaths*, or *dress* himself in the *sight* of *strangers*; nor *comb* his *Head*, nor *pare* his *nailes*, nor *cleans*e his *ears*, nor so much as *wash* his *hands* (except it be *immediately* before or after *meals*) in the *view* of *others*; for the *Chamber* is the most *proper* place for *such* actions; nor shall you come out to *salute* persons of *quality* in your *Night-attire*. 'Tis an *ugly* thing to *draw* your *mouth awry*, and *roll* your *eyes*, and *distend* your *cheekes*; and *deform* your *countenance*. *Pallas* (as (1) Poets and other writers tell

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Prima terebrato per rara foramina buxo

Ut daret effeci tibia longa sonos.

Vox placuit, faciem liquidis referentibus undis.

Vidi, & virgineas intumuisse genas.

Ars mihi non tanti est, valeas mea tibia, dixi

Excipit adjectam cespitorina suo.

Ovid. Lib. 6. Fastorum.

us) was hugely delighted in *playing upon a pipe*, till coming to a fountain she perceiv'd it made her have a *monstrous mishapen mouth*, and then she *blush'd*, and *threw it away*. This instrument does not become *women*, nor *men*, unless they be forced to exercise their skill *merely* to get a *Livelihood*. (m) *Alcibiades* who applied his mind to learn *all Arts*, reckon'd this below an *ingenuous well-bred* person. A *Harp* takes not

Hic locus est in quo tibia docta sones :  
 Quæ non jure vado Mæandri jacta natasti,  
 Turpia cum faceret Palladis ora tumor.

Propert. Lib. 2.

Ἦν σοφὸν σοφὰν λαβῆσαν  
 δρυμοῖς ὀρεῖοις Ὀρσανον δῖαν Ἀθάναν  
 δυζόφθα ἄιμον αἰχὺς ἐκβοβεθείσαν  
 αὐθις ἐκ χειρῶν βαλεῖν.

Telestes Selinusius quem Josephus Scal. citat in  
*castigationibus suis Propertianis.*

Vide etiam Agell. Lib. 15. cap. 17. Et Plutarch. lib.  
 περὶ Ἀσργησ.

(m) Plutarch. in vitâ.

away

away the *figure* and *comeliness*, but a (n) *Pipe* swells a mans *face*, that his *familiar Friends* can hardly know him; besides, one may *sing* to an *Harp*, but a *Pipe* stops up the *Mouth*, and *obstructs* the *voice*; and therefore, said he, to play upon it is fit only for the *Bæotian* boyes, who cannot be taught to *speak*, we of *Athens* will follow the example of *Minerva*, who cast away hers, and of *Apollo* who caus'd the *Piper Marsyas's* skin to be pull'd over his ears. And hence it came to pass that the *Athenians* utterly banish'd *this* faculty out of the circle of the *Liberal Sciences*.

And what has been said concerning the *face*, holds true also of *all* the *parts* and *Members* of the *Body*; 'Tis *unseemly* to *blare out* your *Tongue*, and to *rub* and *clap* your

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(n) Ἄνδρες μὲν αὐλεῖσθαι θεοὶ νόον ἐκ ἐνέφουσαν  
Ἀλλ' ἅμα τὸ φρεσίν, καὶ ὁ νόος ἐκπίπτει.

Athen, Lib. 8.

hands

*hands, and to laugh at the wagging of a feather, and to twist your beard, and to stretch your body and make a strange noise as though you wanted sleep, and to fetch deep sighs for nothing, as if your very heart would break.*

Take *special* care what *gestures* and *motions* you use in *talking*, for 'tis obvious to remark that most men are so intent that they don't consider *this*; but one *nods phantastically* with his *head*, and another looks *a squint*, and a third (o) *fixes* his *Eyes* upon the *ground*, and a fourth *pulls* his *mouth* on one side,

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(o) Idem illo ferè biduo productus in concionem ab eo, cui sic æquatum præbebas consulatum tuum, cum esses interrogatus quid sentire de consulatu meo. Gravis auctor Calatinus credo aliquis, aut Africanus, aut Maximus, & non Cæsonius, Semiplacentinus Calventius, respondet altero ad frontem sublato, altero ad mentum depresso supercilio, crudelitatem tibi non placere. Cic. Orat. in. L. Pisonem.

and

and as (p) Cicero affirms of *Marcus Piso*) renders his visage more ridiculous than his jests, and a fifth wrinkles up his chin, and looks like (q) *Testius Pinarius*, whom *Cæsar* desir'd to tell him what he had to say when he had crack'd his nut. Some throw their hands about as if they were flapping away flies, and others cough and spit in your Face: And all these are very unhandsome misbehaviours. 'Tis the saying of (r) *Pindar*, That whatsoever is elegant, fine, and pleasant, is done by the hands of *Venus* and the *Graces*; what then

(p) *Facie magis quàm facetiis ridiculus.* Lib. 1. Ad Attic. Ep. 13.

Utere lactucis, & mollibus utere malvis,  
Nam faciem duram *Phæbe* cacantis habes.

Martial Lib. 3 Ep. 47.

(q) Cicero de Orator. lib. 2. Dic. si quid velis, cum nucem perfrigeris.

(r) Σὺν γὰρ ὑμῖν τὰ τερατὰ καὶ τὰ γλυκεῖα  
Γίνεται πάντα βροτοῖς.

Εἰ σοφός, εἰ καλός, εἰ ἄγλαος  
Ἄγῃ, &c. In Postremâ Odâ Olympiorum.

shall



shall we think of those that spit upon their fingers, and lay their legs upon a Table, and commit an hundred other indecencies which might here easily be recited? But I shall not go about to collect all into one Volume (as Chrysippus did the Lies of the oracle of Apollo) lest they should swell to too big a bulk, and appear beyond our skill and industry to reform. All I intend to super-adde shall be couch'd in two words. (s) Be not loose in your deportment, nor yet severe, neither all hony, nor all gall; but let affability and Gravity be sweetly temper'd and mixt together.

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(s) Averfor morum crimina, corpus amo.

Sic ego nec sine te, nec tecum vivere possum.

Ovid. Lib.3. Amor. Eleg. 10.

Difficilis, facilis, jucundus, acerbus es idem

Nec tecum possum vivere, nec sine te.

Martial. Lib. 12. Ep. 47.

## The Conclusion.

AND now I would advise you not to *despise these* instructions, because the *Matter* of them may seem *trifling*; for *small* transgressions become *great* by *frequent repetition* and *delight*; and the *less* they are, the *greater diligence* must be exercis'd to *discover* and *avoid* them; and if they are not heed-ed at *first*, they'l pass ere you are aware into a *Custom*; and, as *small* expenses *multiplied insensibly* waste a *vast* revenue, so *these lighter indecencies*, if *numerous*, *disfigure* an *excellent* and *otherwise rarely accomplish'd* person; and therefore, I presume they are not to be *laught* at, and *let alone*. I might have spent *more time* and *paper* upon *this* argument, and if this *Manual* be so *fortunate* as to meet with an *hospitable* reception (especially in *that* place for which 'tis *chiefly* design'd ) it

may possibly encourage me to add *two other* parts in *due* time, and so to *fill up* the *character* of a *Complete Courtier*; but if not, I must beg pardon for having been so *tedious* and *impertinent* already.

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THE END.

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